The Christian Union

The goal of yesterday is but the starting-place of to-day.

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HAMILTON W. MABIE, } Editors.

THE OUTLOOK.

THE Reading strike is probably at an end. At all events, it has been ordered off and the workingmen directed to return to their work, and while it is evident from the reports that a considerable portion of the strikers are dissatisfied with this result, it is certain that enough will return to their work to make any attempt by the others to continue the strike entirely nugatory. The conditions on which this return is ordered are simply that no one shall be discriminated against by the company on account of his connection with the strike if he has not been guilty of overt disorder, and that negotiations will be entered into by the company on the subject of the future rate of wages. The strike has illustrated anew a very simple principle: that negotiation should precede, not follow, war. The miners will now have to enter into these negotiations at a great disadvantage, at the end of an unsuccessful strike, which they would not have been under if they had entered upon them before the strike was inaugurated. The end of the strike will probably also bring to an end the Congressional investigation. That investigation has, however, done something to confirm the charge that the railroad managers are endeavoring to pay off a debt incurred in past bad management by deducting it out of the wages of the miners. A former president of the road testified that in 1870 the road was in a prosperous condition, and that its present enormous debt of one hundred and sixty millions has since been accumulated by dishonest transactions. Mr. Corbin indignantly refused to tell the commission how he proposed to provide for this debt, on the ground that this was none of their business. The statement that the strike has been incited for stock-jobbing purposes is certainly not to be believed on mere newspaper assertion; but it is also certain that it is possible for a management which is not too scrupulous to endeavor to retrieve the financial misfortunes of bad, or even dishonest, management in the past by scaling down the wages of workingmen who have had no share in and no responsibility for that mismanagement; and it is this possibility which irritates workingmen and renders them always suspicious, even when the lowering of wages is rendered necessary by the condition of the market.

In the face of adverse predictions, and indeed of a general expectation of failure, the Fishery Commissioners have agreed upon a treaty which has been signed and sent to the Senate by the President. Before this paper reaches its readers the terms of the treaty will probably be made public. At this writing they are matter of surmise, and it is useless to comment on information so imperfect and inadequate as that now before the public. It is generally believed that the treaty is, on the whole, very favorable to our interests. English and Canadian comment both concede this fact. If the treaty proves rationally just to our interests, we believe it will be ratified by the Senate. There will be, no doubt, some opposition for political reasons. But we do not believe that the Senate will be so unpatriotic as to decide such important questions as those now at issue between the United States and England on political grounds; nor do we believe that the people would sustain any such action. A just regard for National interests, with a just sense of the larger interests of society, will protect the Senate, we believe, from the influence of those smaller views which sometimes govern legislative bodies.

There has been a serious break in the Henry George party. Some are inclined to represent it as a separation of Mr. George from the party, but it is really merely a separation of Mr. George from Dr. McGlynn and the majority of the State Executive Committee. For some time past Dr. McGlynn has fast been developing into an irreconcilable. His opposition to the Roman hierarchy has become more and more bitter, and his devotion to the Anti-Poverty creed more and more fanatical. He even speaks complacently of the failure of miners' strikes because the denial of justice in these lesser matters will force the working people so much the sooner to embrace the radical remedy, which is the overthrow of private property in land. This attitude brings pointedly to mind James Russell Lowell's remark that it is only when men are denied the reasonable and the practicable that they clamor for the unreasonable and the impracticable. Dr. McGlynn being thus completely possessed with the one idea of "land reform," he was chagrined when Mr. George announced that he would support Mr. Cleveland if Mr. Cleveland would stand firmly in his antagonism to the protective tariff. Dr. McGlynn declared that if Mr. George refused to be a candidate for the Presidency the party would nominate some one else. Several other of the leaders took the same position, caring more to keep up their organization than to advance the end for which it works. This end, as is well known, is the relief of labor from taxation, and this, of course, cannot be accomplished so long as we have any indirect taxes. Mr. George, in his reply to the attacks upon him, says that he has not promised to support Mr. Cleveland unless Mr. Cleveland stands for the free trade side of the tariff issue. "I say so in advance," he continues, "because the protectionists within the Democratic party are striving to defeat Mr. Cleveland's renomination, on the ground that he cannot be elected because of the free trade of his message." He does not care, he says, what party wins in the election provided that the canvass results in the education of the people upon a question of the foremost social importance. Dr. McGlynn, like Henry George, believes that there should be the same freedom of trade between countries as between States. This being the case, the attempt of the party leaders to conduct a canvass without their chief would certainly end in a ridiculous fiasco.

A measure has lately been brought before the German Reichstag by the Government which it is not easy to reconcile either with Bismarck's well-known feeling toward parliaments or with his equally well-defined policy. This bill extends the duration of the Reichstag from three to five years, and is supported, as might be expected from its origin, by all the Conservatives. They declare that under the present system much time is lost, the first year being mainly spent in acquainting members with their duties and getting them to work, and the last year in various efforts to secure a re-election. This is undoubtedly true, and would seem to further Bismarck's method of using the German Parliament for his own ends. The change that is proposed will undoubtedly strengthen the Reichstag both as a political and a legislative body. It will remove the members still further from that ultra-German sentiment to which Bismarck knows so well how to appeal, and it will give the deputies time to make lasting combinations for political purposes. The lengthening of the duration of the Reichstag is likely also to add to the importance of such men of mark as may enter the political field, to whom a five years' membership of that body will mean very much larger opportunities of impressing themselves upon legislation and upon the country at large. Short-lived political bodies are almost always managed by orators of the popular order, but more permanent and longer-lived bodies are generally controlled by men of more solid ability and character. So far as we can judge, this extension of the duration of the German Parliament would tend directly to make it a more independent and influential body.

The "Nation" gives a very interesting *résumé* of recent events in Japan, in the course of which it throws light upon certain matters which have greatly puzzled Western observers of that enterprising kingdom. It is now twenty years ago since Japan began a rapid assimilation of Western institutions by abolishing a complicated form of government, discharging a great number of supernumeraries, and creating a ministry responsible to the Mikado. The reconstructed government was put largely in the hands of young men who had received a European or an American education, and among them was Ito, who made himself known in this country seven-

seven years ago as a fluent and attractive speaker. In a word, the Japanese Government was to be based, not on an ancient feudal system, but on the consent of the governed. One by one the Asiatic elements were eliminated, and up to within a comparatively short time Japan seemed to be moving quietly but steadily along the line of constitutional development. Recently, however, there have been evidences of retrogression, and on the 26th of December last the country was surprised by the publication of an imperial rescript which prohibited secret societies and assemblies, and authorized the police to break up open-air meetings, and to warn, deport, or imprison any suspected person living within eight miles of the palace. Power was given to the Cabinet "to proclaim districts imperiled by popular excitement." In a word, the nation was practically put under martial law. Within a few days several hundred persons, many of them children, were summarily removed from the capital or imprisoned. Persons who are under any sort of suspicion may be put under police surveillance for a period of from two to five years The ostensible reason for this astonishing piece of despotism is the discovery of a plot to kill Ito, who is the Minister President of State; but as a matter of fact the inciting cause was a respectful petition of the overtaxed people for redress. This movement, although like a bolt out of a clear sky, has not been without forerunners. Several years ago Ito visited Europe, and was captivated by Bismarck and the methods of absolutism which that great diplomatist is in the habit of employing. On his return to Japan German influence became predominant, and the Prussian system was steadily worked out. The Liberals see in all this the unexpected and bitter disappointment of the hopes which they had cherished for two decades and the swift and terrible reversal of the methods of free government. This feeling has undoubtedly suggested the use of violence, and it is very possible that plots have actually been devised; and all this, having been caused by the reactionaries in the Japanese Ministry, is now made the occasion for the introduction of a new type of military despotism in that country. The developments of the immediate future will be watched with great interest; it is now an open question whether Japan is to become a constitutional monarchy or a new exponent of military absolutism.

There is just now a lull in military operations in Abyssinia, but decisive movements may be looked for there in the near future, and, as we have pointed out, the situation of the Italians is likely to become at any moment a delicate one. Taking possession of Massowa nearly three years ago, the invaders attempted to establish a colony which should conserve and extend their influence in Eastern Africa. For a year and more they were largely left to their own devices, and were allowed to intrench themselves in Massowa and to establish outposts within a comparatively short distance of that port. About a year ago, however, the Abyssinians began to bestir themselves, demanded the surrender of these outposts, and finally, under a noted Abyssinian leader, Ras Alula, attempted to take one of these fortified positions. Ras Alula's defeat and the massacre of a body of 500 Italians, on whom he fell with a large force soon after, have not been forgotten. The Italian disaster was followed by the practical success of the Abyssinians in the retirement of the Italian forces into Massowa. For the past year the home government has been continually reinforcing its little army in Abyssinia, until it has now collected about 25,000 men in that country, and it looks as if a crisis were approaching. All attempts to mediate between the two contesting parties have failed, the Abyssinians refusing to negotiate. The Italians have been hoping that the Abyssinians would come down to the sea coast and meet them on ground where they possess obvious advantages. This, however, the Abyssinians have refused to do, and in order to bring matters to a crisis the Italians will be forced to send forces into the interior. In order to reach the Abyssinian army the Italians will be compelled to pass through a mountainous country full of traps and possible places of ambush. An English writer declares that the Abyssinians can put 100,000 men into the field, and that their various captures from the Egyptians and Italians have put them in possession of a sufficient number of improved rifles to thoroughly arm 25,000 men. It is now doubted, however, whether the Abyssinians can collect any such force. Their great advantage lies in the fact that they are defending their country against an unwarranted invasion, and that they are thoroughly familiar with the ground on which they will be compelled to fight. They are, moreover, probably not aware of the fact that Italy is not free-handed, but that European complications may at any moment compel her to drop the conquest of Abyssinia.

The American Copyright League has issued another appeal to the people of the country soliciting the personal and active co-operation of all good citizens to secure International Copyright. This appeal, which is signed by Mr. Lowell, Mr. Stedman, and other well-known authors, urges that the United States is the only nation of any importance in literature which does not protect by law the rights of the authors whose productions it uses, and that international copyright is needful to raise the standard of national morality; for the development of our own literature, which is retarded by the injurious competition to which our native writers are subjected; in justice to American authors, who ask no bounty or protection, but only a fair field and a fair chance; in justice to foreign authors, who are entitled to the same fair payment which an American would expect; in order to widen the circulation of the best new literature by lessening the price, which would ensue in the case of original American books by distributing the first cost among the greater number of copies for which sale would be secured among American readers if they were not diverted by the cheap reprints of English novels. The appeal declares its faith that the American people are willing to pay for what they get, and that they will not be deaf to this demand upon their moral instincts because it may seem to increase the price of books. This fallacy of dearer books the appeal exposes in a few concise sentences. It also exposes the fallacy of the use of the term monopoly, as used in connection with copyright. "A monopoly, in the current sense of the word, is the setting apart by law of certain natural products or facilities, or of certain property of the commonwealth, which in the absence of such a law would be open to all. This does not apply to an author's control of his productions any more than to a shoemaker's control of the pair of shoes which he makes." The appeal asks every reader to help on the copyright movement by joining the League, by writing to Senators and Representatives, or by giving expression in any other way to their sentiment in this matter.

It is singular that, with all the appreciation of the need of great breathing-places in our crowded cities, our parks are subject to recurring attacks from interested people. Boston is called upon every few years to defend the Common, and New York is almost annually agitated over some project which would impair the beauty and integrity of Central Park. Of all the attacks which have been made on the park we believe the last to be in some respects the most dangerous. We can think of nothing worse for our beautiful pleasure ground than the opening of a race track within its precincts. The park now affords all the facilities necessary for a proper driveway. It was not designed to accommodate the owners of fast horses who desire to speed their animals either for their own gratification or for the applause of others. There are racing tracks sufficiently near New York to afford ample accommodation for the owners of fast horses. If arrangements were made for them in Central Park we are confident the character of the park would rapidly deteriorate; it would be given over shortly to a mob whose presence would be in every way objectionable. Mr. Olmstead's report in the matter makes it clear that in order to carry out this design the park itself would suffer serious defacement. This alone ought to settle the matter; but the chief objection would be the assembling of noisy and violent crowds who would destroy the quiet and charm of a park specially designed to preserve these features.

We call the especial attention of our readers to the letter of Edward Benner from Salt Lake City published in another column. We have no knowledge which would justify us in criticising the action of the New West Commission in withdrawing appropriations from any institution which it does not control, though this is not the policy of other analogous societies—the American Missionary Association, the College and Education Society, the Home Missionary Society, etc. But we do know enough of the Salt Lake Academy, its Principal and its Trustees, to give to it our heartiest indorsement. The Trustees include some of the most influential and prominent citizens of Salt Lake City, including the pastor of the Congregational church. Mr. Benner, for whom the editor of The Christian Union is glad to be indorser, has done certainly as much for the cause of non-sectarian education in Utah as any man there. The Academy is an object lesson in education, and is exerting an influence not only on a large number of pupils but on the entire community, and by raising the educational standard has compelled an improvement of even those schools which are under Mormon control. We are not quite sure as to the wisdom of the policy which remits higher schools and colleges to the fostering care of an organized society such as the New West Commission and the College and Education Society. This is a question with two sides to it. But we are entirely certain that no such society can undertake the entire work of supporting such institutions in our border communities as need aid, and that special institutions may well present special claims for endowment or an equivalent. We are sure none of the many institutions asking for such aid from the East presents a stronger claim on its sympathies and its purse than the one which Mr. Benner represents. Education is the solution of the Mormon problem, and until the National Government undertakes to secure an unecclesiastical education to Utah it must be done by private benevolence.

The German Opera season in this city closed on Saturday with a magnificent representation of "Siegfried," so admirably acted and so nobly sung that one could well understand the enthusiasm of an audience which lingered for fifteen minutes after the close of the performance, and seemed unwilling to part company with the singers. The success of the German Opera in this city affords a most gratifying evidence of the development of a higher musical and dramatic taste in this country. The management at the Metropolitan Opera-House has thoroughly respected the public, and the public in turn has shown that it knows how to reward those who appeal to its intelligence and not to its frivolity. The great successes of the season, both musical and financial, have been made with Wagner's operas, and these noble works have proved themselves capable of awakening the deepest interest even among those who have not been musically trained. This result we believe to be due, not only to the extraordinary beauty and vigor of the musical composition, but to the nobility of the ideals and ideas presented, and to the splendid dramatic form in which they have been interpreted. Nothing better could happen to the stage than that it should be occupied continually by performances of such elevation and dignity. It is a pleasure to be able to announce that another season of German Opera has already been arranged for, and that New York is to enjoy next winter the same opportunities of hearing the great works of German musical genius to which it has listened during the past four months.

The new sense of the social obligation of the rich toward the poor has received a signal exemplification in the disposition that is to be made of the Woman's Jubilee Offering to Queen Victoria. Only a comparatively small part of the sum—about $350,000—is to be used for the erection of the equestrian statue of the Prince Consort, and the remainder is to be applied to providing nurses for the sick poor in their own homes. Central institutions for the training of the nurses are to be established in London, Edinburgh, and Dublin. The nurses are to be well educated, as well as well trained, and before engaging in their work in the homes of the poor are to receive special training in district nursing and maternity hospitals. Certainly no charity could have been projected which would do more toward bringing the higher and lower ranks of life into the knowledge of and sympathy with each other and accomplish that higher personal work which the giving of alms not only fails to accomplish but often absolutely prevents. There is certainly no part of the work of the Catholic Church which has enabled it so much to retain its hold upon the affections of the poor as the ministrations of its sisterhoods; and in this work of trained nurses which now arouses the enthusiasm of young women of the upper classes, they will in a measure become a Protestant sisterhood, and will carry to the poor not only material comforts, but the sweeter manners and the refining influences which are a part of themselves. This gift will certainly quicken, among the working people, the languishing sense of personal loyalty to the Queen.

GENERAL NEWS.—The little town of Mount Vernon, Ill., was struck by a tornado on Sunday afternoon. In a very few minutes its path was marked by a wide strip of ruins, uprooted trees, and scattered *débris*. Many houses took fire. The loss of life was great; about thirty five bodies had been found on Monday, and more will be uncovered; at least a hundred persons were seriously injured; nearly a thousand people are homeless.——The Blair Educational bill passed the Senate last week by a vote of 39 to 29—a decidedly smaller vote than it received last year. It will, no doubt, be defeated in the House, if it is pushed to a vote.——Alfred Smith Barnes, the head of the publishing firm of A. S. Barnes & Co., and prominent in Brooklyn religious and philanthropic work, died on Friday last.——The boy pianist, Josef Hofmann, will give no more concerts for the present. His parents have rescinded the contract with Mr. Abbey on the ground that the boy's health is failing. ——D. R. Locke, widely known as "Petroleum V. Nasby," died in Toledo on February 15.——Reports about the condition of the Crown Prince of Germany are contradictory, but not, on the whole, encouraging.——General Sheridan states positively that he will not accept a nomination to the Presidency.——A Senate committee is to investigate the subject of Trusts.——The memorial window to Milton in St. Margaret's Church, Westminster, London, the gift of Mr. George W. Childs, of Philadelphia, was unveiled on Saturday, Archdeacon Farrar preaching the sermon.——A dispute has arisen between British Guiana and Venezuela regarding boundary lines, the real cause being the development of the rich Yuruari gold mines.

A NEEDED REFORM.

ONE of the evils of our present Indian system, or no-system, of education is that there is no sort of guarantee of good teachers. The principles of Civil Service Reform have not been applied to the Indian service, and persons utterly incompetent have been sent out, not to teach the Indians, but to draw the teachers' salaries. This incompetence has been perhaps most severely felt in the departments of industrial education. Men who do not know how to blow a bellows have been sent out to teach blacksmithing, men who hardly know the difference between a hoe and spade to teach agriculture. In the name of the friends of the Indians, in the name of justice, common sense, and common honesty, we demand that the whole educational work of the Indians be taken out of politics. We do not believe it can be gotten out of politics so long as the appointment of teachers is in the hands of the Bureau. It ought not to be left in the hands of the Bureau. The Indians emerging from the reservation system ought not to be left under a machinery which was organized in connection with and as part of the reservation system. We believe that the President's suggestion made some time ago is far wiser, because it is more comprehensive and radical, than that of Commissioner Riley's; though both look somewhat in the same direction. Congress should give the President power to appoint a Commission who should take in charge the whole matter of conducting the Indians from the reservations, as they are broken up, into civilized life and into individual citizenship. And it should appropriate in a lump the necessary amounts for their education, including industrial education, leaving the Commission itself free to organize the system, non-political, non partisan, for the Indians' education. This we understand to be in accord with the President's recommendation. It ought to be pressed on the present Congress.

If not, why not?

CHARITY ORGANIZATION.

IN a recent editorial we spoke of the needless multiplication of charities in New York City, and of the fact that many of them, maintained as they are largely by public funds, are open to the charge of fostering pauperism in order that they may have more of it to relieve at a profit to themselves.

Besides what is thus taken from the public treasury—the amount of which can be somewhat definitely ascertained—there is a great deal, and it is not easy to find out how much, drawn from private sources. One considerable portion of it goes directly to the beneficiaries, and another to fraudulent societies which expend only a small part, and in some cases nothing at all, of what their skillful appeals draw from the charitable to relieve real need. Often expert medicants have several strings to their bow, receiving in the aggregate from many different sources incomes which enable them to lay up handsome sums and invest them in real estate. The larger a city becomes the more impossible is it, without some specially adapted mechanism, for any one individual or society to make sure that others are not being successfully appealed to by the same parties in a way to make mendicancy a paying business. This renders our giving a sort of lottery. One cannot, even in the case of those really worthy, be sure that he is not doing more harm than good. Before the invention of Charity Organization Societies there was often a painful struggle in the mind when brought face to face with apparently genuine need. To give or not to give was a question not to be settled off-hand, and yet the case might be one where delay would be disastrous. Whichever course were taken, there would be a distressing doubt if the other would not have been better. As a rule, those who have either the means or the heart to give are very busy people, who cannot possibly take the time necessary to make such investigations as ought to be made.

Right here comes in the principle of co-operation, which is the only means by which most of the prime necessities of civilization can be secured. Civil government, the newspaper, the telegraph, the mail, steam communication, roads or bridges, and a host of other good things which, now that we have them, it seems we could not get on without, can only be enjoyed by clubbing or pooling our resources. Nearly everything we use is vastly cheapened as well as improved in quality by joining others to buy or produce them at wholesale. This is true of all the investigations which make up the sum total which we call physical science. In 1876 one of the most learned men in the country, eighty years of age, was in doubt whether he could take time to go to the Centennial Exhibition, because he had not finished the task of preparing for the press the notes upon Cryptogams which contained the outcome of the most important part of his life work. But when once the printer had laid his wizard touch upon these precious notes, they became the common possession of the learned world. No one could afford to spend a long life in preparing to publish notes upon this out-of-the-way department of botany unless he could thus share them with other toilers in other special fields. In other words, co-operation is as necessary in research as in road-making.

Charity Organization is simply a means of extending the scope and improving the accuracy and at the same time cheapening the cost of investigations into the real condition and needs of our brothers and sisters who are, or who claim to be, dependent upon our charity. A busy merchant can apply to the Central Office of the Charity Organization Society by telephone or telegraph, and be as confident of the accuracy of the information which can often be afforded by a simple reference to its vast accumulation of indexed cards, as he can be of similar information obtained from the Commercial Agency as to the solvency of an applicant for credit. If it is a new case, that fact will probably be revealed, and always would be if every one who gives would take the trouble to furnish a few simple data to the Central Office. If it is an old case, a part at least of the truth is more likely to be entered upon the cards than when it is a new application; and, in any event, if the party requesting aid lives within the area covered by the Society—an area that should as speedily as possible be extended to cover the whole city—a request for investigation will secure, with the least possible delay, a personal visit and a careful examination by an expert, who can get at the facts much more easily and surely than an unskilled person.

If all who give would do three things, they might add greatly to the good they accomplish. These three things are: First, to join the Charity Organization Society and contribute to its funds. This gives the right—Second, to secure investigation of every case before giving, and this should always be done if there is the least room for doubt. Third, send to the Central Office the facts about each case in which aid of any sort is given. The fewer exceptions there are to these three rules the more trustworthy will be the information, and the more certainly, efficiently, and withal cheaply, will the deserving be relieved and the undeserving be detected and their business made unremunerative. In the case of mendicants true charity will not only detect and repress, although this, if nothing more could be done, would be a great gain. But this detection and repression, which is almost and in many cases quite impossible without such organization, is an indispensable first step in any reformatory work. As long as begging from and cheating the charitable pay so well they will be attractive. The prodigal will not think of returning till the famine pinches. When he begins to be in want, if we can hold out to him a reasonable prospect of getting a decent living in a decent way, it is much more likely that he will make the necessary effort.

There is another very strong argument which we can only touch upon at present. This is the effect which the success of fraud has in drying up the springs that feed the streams of charity. It is more blessed to give than to receive, but many do not know it or believe it. They must be led little by little into the joy of the generous. Now, in this training folks to give, it is very important that we be able to assure them that their gifts are not wasted. The Lord has need of their money, but he has greater need of them. And he cannot have them except as they are led along into imitation of Christ, the pattern giver. The first steps—which are the ones that cost in this as well as in many another good way—will in many cases not be taken if the devil at the elbow can show plausible room for doubt as to whether, after all, the proposed good deed may not turn out to be a bad one.

CHRIST AN EXAMPLE.

Will you carefully consider and answer in The Christian Union this question: *Is the preaching of Jesus a legitimate model for the preacher of to-day?* As I read the New Testament, the life and the teaching of Jesus was one continuous onset upon the life and teaching of the Jewish hierarchical party. His chapters of woes poured upon scribes and Pharisees have no parallel in literature. Shall the preacher to-day as unhesitatingly, as unflinchingly, attack, openly and without quarter, the respectable sins intrenched in modern society? Or have we fallen upon days of indirection and finesse? I have been carefully revising my methods of work lately, and I said Christ shall be my model. But that leads a man wide of even Mr. Beecher's much-praised toleration.

IT is very evident that Christ is not an example whom we can in all respects blindly follow. Only a crazy man would think of trying to walk on the water; only a very blind literalist would think himself bound to wear flowing robes and sandals. In other words, Christ is not a substitute for common sense, and judgment must be used in interpreting his teaching and in considering the proper application of his example. Circumstances alter cases, and we are not to follow Christ's example without any regard to the different circumstances in which we are placed.

Now, Christ laid down very explicitly the law for his followers: "Judge not, that ye be not judged;" and this law laid down by him is certainly to be observed by us in considering how far and in what measure we are to follow the example which he has set. He who knew what was in man, whose fan was in his hand, who was appointed to separate the chaff from the wheat, has given to us neither his knowledge, nor his fan, nor his commission of judgeship. It does not, therefore, devolve upon us to sit in judgment on individuals or classes, and, without his capacity to read motives, ascend the judgment throne and hurl invectives upon our brother men. Speaking generically, in our judgment the preacher should never be personal. He has no right to single out individuals or classes for condemnation; he has no right to make himself a tribunal to determine whether certain men, or certain classes of men (as, for instance, capitalists or laborers), are doing right or wrong, are to be condemned or applauded. He is to deal with principles, not persons.

But in dealing with principles he is to have the same fidelity to truth and the same courage of conviction which were illustrated in Jesus Christ. He is not to fall upon methods of indirection and finesse. He is as unhesitatingly and unflinchingly, and as openly and without quarter, to attack the respectable sins intrenched in modern society as did his Master; but he is to be cautious that in doing this he attacks sins, not individual sinners, and that he attacks them as one who is himself a fellow-sinner, carrying into all his rebuke the spirit which the Apostle has prescribed for us: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyselves lest thou also be tempted." Even in his work of attack he is always to keep in mind the end, which is restoration and redemption.

ASPIRATION AND AMBITION.

ASPIRATION and ambition represent two very different motives and attitudes, although they are often confused in popular speech. The ambitious man, by reason of the purely selfish character of the underlying principle of his life, may be entirely devoid of aspiration, although the brilliancy of his career often confuses the minds of people and conveys the impression that he possesses that which is in no sense his. The aspiring man, on the other hand, is often accused of ambition, although of this last infirmity of great minds he may lack even the average endowment. In fact, nothing creates so much confusion in life as this inability to discern between the fundamental motives of different lives. Acts which are identical in appearance are often so widely separated in motive that they are entirely blameworthy in one instance and entirely praiseworthy in the other. The ambitious man desires advancement and place and wealth and influence, because these things contribute to some purpose apart from the growth of his own character; because these are so many keys with which he proposes to unlock the treasure-house of life, although when these treasures lie within his hand he has no thought about their use except a selfish one. The aspiring man, on the other hand, cares most of all for the development of his own nature; his desire is not to get the most out of life, like Falstaff, but to make the most out of it, like Paul or Luther. He feels the steady pressure of the highest impulses upon his soul; he recognizes the constant solicitation of the noblest opportunities, and he responds to the one and pours himself into the other, not for what they shall give him, but for what, through them, he shall bestow upon the others.

The true artist is not the man who waits eagerly for recognition, or who studies the popular taste to find out by what trick of his brush he may secure the most frequent appearance on the line at the exhibition; the true artist is consumed by a mighty thirst for beauty, impelled by a mighty impulse to express that which lies within the vision of his own soul. The true man of letters is not he who studies the fluctuations of taste and furnishes wares for the current market, but he who feels the irresistible impulse of some great truth seeking for expression through him; such an one is constantly under the spell of the master teacher, Life, and, as a sincere and single hearted pupil, has no other desire but to learn and speak the truth. An aspiring man stands in small need of the praise of his contemporaries or of the regard of the multitude; although these are not without satisfaction and use to him, his main purpose is with himself in the noblest sense. He feels that he has been intrusted with a great and rare gift, and that his life-work is not to seek that which shall gratify his pride or his vanity, but to work out symmetrically, beautifully, and purely that which lies like an unspent and undeveloped power within himself. An aspiring life wisely lived in the end brings its own external rewards and recognition, and the man of aspiration can wear safely all the honors which the world chooses to put upon him. These things come to him, not as objects external to himself, which he has grasped with selfish hands, but as the normal fruit of the ripening of his own life; there is no poison in them for him; there is no power of seduction in them; they cannot satisfy, nor can they arrest, his career. When he has secured them all they are as nothing to him, because his life is still to go on in higher ventures and to more remote ends.

What is needed in the world is not ambition but aspiration; not men who are seeking office and power and wealth for themselves, but men whose overflow of energy and intelligence and whose creative work and influence produce these things as naturally as the orchard produces its autumnal fruit. In the long run the world knows its great men, and knows that they are men of aspiration. It is true that aspiration is sometimes mixed with ambition; but it is also true that the work of a man's hand or brain which remains a permanent possession to humanity is always the expression of the truth that was in him, and not of the falsehood; sooner or later that which was false passes away, and only that which was true remains. In business, in the professions, in art, in literature, and in public life, it is the aspiring man who is the natural and only safe leader; he is the man who is ready to say, with Lincoln, "If this sentence in my message is true I would rather fail with it than succeed by suppression of it." He is ready, with Gladstone, to go out of office for a principle, but he is never ready to remain in office without one. Aspiration is the one quality which makes life cumulative, which forbids any halting in the long career of growth, which, without resting and without hasting, impels a man onward to the complete unfolding of himself. The aspiring man never rests content with any performance, however the world applaud. To him all the works of his hands are inadequate—there is always something more in his mind than he has been able to express; there is always a something nobler in his conception than his hand has conveyed to the eyes of others. When fame comes to him it does not build a wall of caution about him, and lock its gates upon his courage and his independence; it spurs him on to still nobler efforts; instead of being an anchor which holds him stationary in some fair and peaceful port, it is a sail which bears him still seaward with the illimitable ocean before him.

HOMELY TALKS ON HOMELY TOPICS.

V.—THE FIVE RULES OF HEALTH.

THE five cardinal rules of health are: Eat well; Breathe well; Bathe well; Sleep well; Work well.

1. *Eat well.* Food is coal, and coal is needed for the furnace. Good food and plenty of it is a prime condition of life. Bismarck says: "If you want to get work out of me you must feed me." Starved men are never strong men. There is danger of eating too much, because there is danger of working too little; but the hard worker, whether with brain or muscle, must also be a good eater. Fasting may be a means of grace to men who are given to feasting, but he who neither fasts nor feasts is wiser than he who does both. A half-fed body is a poor instrument for a great soul. It is right that we should enjoy our meals; God meant that we should do so. He who simply eats as a business fails to comprehend the business of eating, for eating is one of the enjoyments of life.

What one shall eat each man must find out for himself. If he cannot, let him call a doctor. How we shall eat is quite as important, and eating is an art which Americans have not yet understood. They do not eat, they "bolt" their food. It is astonishing how many Americans do not know what teeth were given for. The college student sleeps till ten minutes before prayers; then in ten minutes dresses, "bolts" his breakfast, and runs to chapel; and his breakfast and his devotions do him about an equal amount of good. The farmer comes in heated from the hay-field, swallows his dinner in a hurry, goes back to his work with his stomach full, and no time for digestion. The lunch-counter in our great cities is, next to the bar, the greatest violation of divine law, and it is not without significance that the two usually go together. We eat in so great a hurry that we have no time for digestion, and then whip our stomachs up to do digestion by a glass of liquor. A gentleman who is familiar with the labor market tells me that, in his belief, bad cooking is the chief cause of strikes. I am sure it is a chief cause of intemperance. The English are wiser than we are. No matter what has happened or is going to happen, they take time to eat, and live long and are hale and hearty. Gladstone, Palmerston, and Lord John Russell are all examples of the benefits of leisurely eating. No Englishman neglects his dinner or hurries through it. In the English university, attendance on the recitations, I believe, is not required, but the roll is called at dinner, and he who neglects to be present is called to an account. Until recently, to go through Lincoln's Inn and receive the necessary certificate for legal practice required only the eating of a given number of dinners. We need not adopt these methods, but we should do well to adopt this spirit. The child who hurries through a breakfast or dinner to get off to school in time is losing more in violating the law of health than it is gaining from the spelling-book and geography.

II. *Breathe well.* The food is taken by the blood to the lungs, where the carbon is burned; there chiefly, elsewhere also. On this burning depend the heat of the body, the purity of the blood, the power of the whole man. This burning cannot take place unless the man breathes, and unless he breathes oxygen.

More than one-half of mankind and womankind do not know how to breathe. They fill their lungs a best but half full. As Mr Blaikie said to me the other day, "The spongelike structure of the bottom of their lungs is not rounded out like grapes, but puckered up like raisins." Women with tight lacing bind their lungs about, forbidding them free play. Young men do the same with tight waistbands. Nature is put into splints, and forbidden the chance to do her work aright. Years ago I learned to run up stairs two steps at a time. I have kept the habit up to this day. Accordingly, at least half a dozen times a day I am compelled to draw long breaths at the head of the stairs, and get my lungs full. If the readers of this article will try the experiment of inhaling until the lungs are absolutely full, holding the mouth closed until it is not easy to hold it closed longer, expelling the air with a sudden expulsion, and inhaling again, they will be astonished to find how little real breathing they have been accustomed to do in times past.

But if we do not know how to breathe, we also do not know what to breathe. Foul food we abhor, foul water we are beginning to dread, but foul air we inhale without hesitation. There are quantities of people who are afraid of the night air, notwithstanding what Florence Nightingale told them a quarter of a century ago, that "there is no air at night except night air." A well-ventilated church, concert room, theater, or lecture-hall is very rare. I know of one country home where the children suffered no disease while all about them scarlet fever was epidemic. The doctor attributed their exemption to the fact that the windows were loose, and let in plenty of air when they were closed, and were never tightly closed at night, and were often open through the day in all weathers, carrying a stream of fresh air through the house. I have sometimes wished it were possible to throw such a light upon the atmosphere of a smoking-car that men in it should see what stuff they are breathing. They would not take filth into their stomachs, but they take it into their lungs without a moment of hesitation.

III. *Bathe well.* The chief organ for carrying off what waste is not burned in the lungs is the skin. Its pores are full of little mouths, each one of which is an exit for the body's ashes. These little mouths are easily choked up. Keep them open. Bathing and friction are the two methods for keeping them open. A bath three times a week is none too often for health. What kind of a bath? That depends. A finds best a plunge bath in cold water, with a quick rub down with a crash towel afterwards. B is chilled through by such a bath; gets up no reaction, cannot endure it; ought not to try it; a hand bath in cold or slightly mollified water serves him a better purpose. For C this is too much; a warm bath at night before going to bed serves him better than a cold bath in the morning on getting up. D gets more value from the Turkish bath than from either; while E finds himself enervated rather than invigorated by the Turkish bath. The points to be kept in view are: first, absolute cleanliness; secondly, whatever will stimulate the action of the blood and bring it to the surface. Persons in doubtful health, or with any suspicion whatever of heart difficulty, should get their use of water prescribed for them by a physician. If the constitution is so delicate that the bath cannot be endured, the dry rub may take the place of it. But no person can live in good health unless the pores of the skin are kept open and the ashes are promptly removed from the system.

IV. *Sleep well.* The life of the body is in the nerves. Its higher life depends wholly on the nerves. More and more, success in life is achieved through the aid of a good nervous system. If we regard man as an electrical machine, then we must regard the brain as the battery. Life exhausts it; sleep fills it up again. I believe in physical Christianity, not so much in muscular Christianity. The muscular system is the least important part of the system, or important only as it is subsidiary to the others. The nervous system is the most important part of the system. All the others ought to be made to serve it. How much shall one sleep? There is no rule. Humboldt, happy man, got along with four hours; Napoleon slept from four to twenty-four, according to circumstances; Henry Ward Beecher, who perhaps exerted as much brain power for as many years as any American who ever lived, slept eight and a half to nine hours out of the twenty-four. He could will himself to sleep at any time or under almost any circumstances. Speaking generally, nature has fixed the hours for sleep. The early hours are the best hours. Modern city life is all wrong in keeping us up until nearly daylight and

hoping to make up for it by allowing us to sleep until the sun is three or four hours high. The man or woman who is beginning to suffer sleeplessness is warned. A sleepless night is God's cry—"Halt!" You would best obey it. The man who has a good appetite for his meals and sleeps soundly has the two best symptoms of good health. He may be able further to increase his working force, but he need not worry much about imagined invalidism.

V. *Work well.* All the processes above spoken of—eating, breathing, bathing, and sleeping—are helped by muscular exercise. True, the muscular man is not necessarily a healthful man. One may have a muscle like an ox, and a brain like an ox; but muscular exercise strengthens the digestion, compels deep breathing, forces out the ashes in perspiration to the surface of the skin, and gives a healthful fatigue which carries with it the promise of sound sleep. At eighty-two Mr. Ericsson, the famous inventor, sleeps well, eats well, and does his eight hours of work a day, because he never has allowed himself to fail in his daily exercise. The best of all exercises is that of a gymnasium, under a wise trainer, who can study your body, see what it needs, and supply what is lacking. In our great cities, especially in connection with the Young Men's Christian Associations, such gymnasiums are established, and attendance on them is worth both the time and the money they require. In the absence of a gymnasium, chest weights, which may be fastened up in your room, and which when not in use take no appreciable room, are a good substitute. Boxing, running, rowing, lawn tennis, skating, sliding down hill, especially pulling the sled up again, are all useful in their way; but many of them are impracticable for busy workers in town and city. To all such I recommend Blaikie's little book, "How to Get Strong." But reading it will not make the reader strong; he must obey it as well as read it.

I have left for a line or two the last but most important condition of physical health. It is the practical recognition of the truth that the body is the organ of the mind and depends for its health on the mental condition. Sensuality and animalism undermine more constitutions by far than systematic toil of any kind. The President of one of the great women's colleges in this country assures me that when vacation is over and the girls come back from "society," it takes a week or two to get them into good condition by means of their systematic work. A little girl gave her father the most important condition of physical well-being when, in answer to his question, "What was the minister's text," she replied, "Keep your soul on top." Challenged to find the text, she discovered that it read, "I keep my body in subjection." But she had got the right interpretation of it. He who keeps his soul on top, but makes his body a strong and vigorous instrument of his soul, will observe the two conditions of physical well-being, and will have what is the essence of true manhood, a sound soul in a sound body.

LAICUS.

Mr. Anthony Comstock writes us to correct a statement made recently by our Boston correspondent that he had "examined and recommended Dr. Fulton's book." Mr. Comstock's approval applied to only that part of the work he had seen. In chapters which he had not seen when he wrote to Dr. Fulton he now finds "much that I certainly would not sanction, especially when the book is to be disposed of indiscriminately among the masses to fall into the hands of youth and all classes." At the same time, Mr. Comstock believes fully in Dr. Fulton's honesty of purpose.

IN AND ABOUT BOSTON.

[FROM OUR OWN CORRESPONDENT.]

IT has been an Andover week. On Tuesday the Trustees filed a bill in equity against the Attorney-General of the Commonwealth, the three Visitors, Messrs. Lutze, Eustis, and Marshall, and the five Professors who have recently been tried for departures from the Seminary creed. The object of this bill is to get from the Supreme Court a decision which shall define and authorize the plaintiffs' rights as administrators of the Seminary and Phillips Academy. In the cases of the five Professors who have been tried, the Trustees claim prior jurisdiction, and complain that they were not allowed, as they requested, to appear before the Visitors as parties to the hearing. The bill is voluminous, containing forty-two specifications, drawn with great care and ability.

"'The plaintiff has been informed, and believes and therefore charges, that the said defendant Eustis, after the filing of the charges first aforesaid, and before the judgment against the said defendant Smyth, held communication with persons interested in said prosecution of the said defendant Smyth before said Visitors touching the guilt or innocence of said defendant Smyth and the conduct of the proceedings against him, in such manner that the said defendant Eustis knowingly allowed himself to be submitted to, and was submitted to, undue and improper influences; and said Eustis formed and repeatedly expressed to many persons an opinion upon the case of the said defendant Smyth before hearing the same; all of which was contrary to his judicial duty and rendered him incapable of sitting in judgment upon said defendant Smyth.'

"The bill then goes on to allege that in the determination of the case of defendant Smyth the defendant Seelye voted that said Smyth was not guilty of the charges preferred against him, or any of them, and voted for his acquittal of said charges; that the defendants Eustis and Marshall voted that said Smyth was guilty of certain of said charges, to wit, those specified, and voted for his conviction; but that said Eustis was disqualified to vote by reason of the facts stated above, and that his vote was for that reason void, and that but two votes were thrown which should have been counted, that of said Seelye for acquittal and that of said Marshall for conviction; and that under the statutes governing the foundation, which provide that in case of an equi-vote the question shall determine on that side on which the presiding member shall have voted, said Smyth was acquitted."

The conclusion is in these words:

"Wherefore, the plaintiff prays this honorable court to instruct and inform the plaintiff what authority and jurisdiction, if any, the Visitors have over the defendants Smyth, Churchill, Tucker, Harris, and Hincks, or either of them; whether the proceedings of the Visitors and their judgments, decrees, and conclusions herein set forth and referred to, or any of the same, are void; and whether, by reason of said judgments, decrees, and conclusions, or any of them, the plaintiff ought to refrain from paying to the defendants Smyth, Churchill, Tucker, Harris, and Hincks, or either of them, the income of the funds appertaining to the professorships respectively, in which they have been severally inducted; and whether it ought to refuse the said defendants, or any of them, leave to teach in their said respective professorships."

It is hoped by this process to ascertain authoritatively the legal rights of the Trustees to administer their trusts without the embarrassments which uncertainty as to jurisdiction involves.

Professor Smyth's case of an appeal has been before Judge Allen's Court of Equity two days the past week. The records of the trial before the Visitors, appellant claims, are not full and complete, and he is before the court praying for a writ of *certiorari*, and specifies in thirteen particulars the incompleteness of the record. In the whole contest, the legal points by counsel have been sharp and astute. Judge Allen decided that Professor Smyth may offer testimony to prove certain disputed facts, and appointed Thursday of this week for the further hearing. This decision was very pleasing to Professor Smyth's counsel. Visitors Eustis and Marshall were present as respondents, and employed as their counsel the same attorneys who prosecuted the trial before the Visitors. If Professor Smyth succeeds in getting the full record—and it now looks that way—there is no probability of a speedy hearing before the Supreme Court. The March docket is full, and probably next November will be the earliest time for the appeal to be argued. It is possible that both cases—that brought by the Trustees and the case of appeal—may be argued at the same session. Delay in forwarding the case is not the fault of appellant or his counsel, but has been occasioned by efforts to get the record. Appeal had to be made to the court to order the record sent up, and then the record was incomplete, some errors being admitted by counsel for the respondent Visitors, and certain facts are omitted. It is a curious turn of affairs to see the same Visitors who sat as judges to try Professor Smyth now before a higher tribunal as respondents. It will be interesting to follow developments and see what further testimony may develop, especially in the specification of the Trustees that Visitor Eustis was unduly influenced and thereby disqualified to act.

A new club house has been opened on Shawmut Avenue, named the Crockinole, after a game that is played within. The object is to furnish a reading-room and lunch place for working people. The enterprise has been started and the funds furnished principally by workingmen, and excellent lunches are furnished at modest rates, the hope being that the enterprise will become self-supporting, and indeed earn capital with which to enlarge the accommodations and make the appointments more ample.

O SERVER.

IN AND ABOUT CHICAGO.

[FROM OUR OWN CORRESPONDENT.]

ITEMS about murders are so common in our daily papers that we read them with as little emotion as any other news, and we are not greatly surprised when a young man who emptied a revolver into his stepfather a few months ago, as the latter was coming from church, has been sentenced to only eighteen months' imprisonment. But the shooting of Mr. Snell, who is reported to have been one of the wealthiest citizens of Chicago, in his house by burglars, seems to have aroused public sentiment as much as if such crimes were rare and unexpected, and as if burglars generally preferred to be caught rather than to kill any one who opposed their proceedings. The police and detectives are making strenuous efforts to find the guilty parties. The Mayor is reported as being determined to wage war on all tramps and suspected criminals in the city, and one great topic of conversation is the necessity both for a better protection for lives and property, and more active efforts on behalf of the children from whom criminals are made. Of course there were no police near enough to hear the pistol shots, and the murder was not discovered till the next morning. It seems somewhat like a burlesque to read that from the time of the crime till the funeral "an officer was constantly on duty in the house." The usual denunciation of the police has been heard, and the chief has resigned. This has led the "Inter-Ocean" to collect statistics which show that Chicago, with all its foreign population and Anarchists, has fewer policemen in proportion to its area and population than other large cities. New York, with more than twice as many inhabitants and less area, has three times as many—1 to 534 inhabitants, or 99 to the square mile. Chicago has 1 policeman to every 1,280 inhabitants, or only 13 to the square mile. There are less than 500 to guard over 44 square miles at night, and, excepting those detailed for special duty, only about 400. The beats in the business portion of the city require a walk of one mile and one-third, consuming half an hour, while in the resident portion a beat cannot be made in less than an hour and a half of steady walking. Under these circumstances the wonder is that crimes are so few.

Our need of something more than police protection was recently shown by the unearthing of a veritable robbers' cave, the light from which, through a crack in the sidewalk, first revealed its existence. Crawling through a barrel about twenty feet from where the light was seen, an officer found himself in a subterranean gallery which led to a room about eight feet square and five feet high, screened by an old blanket. As he entered he was greeted with the cry, "Who goes there?" and the snap of a large pistol in the hands of a small boy thirteen years old. The cave was ornamented with one well-polished musket, several revolvers, pictures from the "Police Gazette," and a table well supplied with the literature which glorifies robbers and a life of crime. On a sheet of paper ornamented with a skeleton it was set forth that "Tough Jimmie" was the captain, "Bill the Kid" the lieutenant, and the names of the others were "Divy Do," "Lightning Eddie," "Peanuts," etc. Written in blood was their promise of allegiance to the captain and of vengeance on any traitor, according to the traditional dime novel style. After a long silence the captain finally confessed that the gang was organized for robbery, all being under fifteen; that they had dug the cave at night, carrying the dirt to a distance, and that they had already successfully executed two burglaries. The bandit who confessed is said to be under sentence of death from the others, who lay all the wrong to his charge. Even under a promise that they would not be prosecuted if they would reform and tell what had been done with the stolen property, they will make no promise. At present they are tasting the imprisonment part of an outlaw's life. Such a discovery is an argument more eloquent than speeches in favor of the Youths' Training and Employment Agency, and other means for rescuing boys. A small portion of the money spent in punishing grown-up criminals, or in protection against them, would go a great way if it could be applied as a preventive to those who as yet are children.

If dining together and speaking complimentary words of each other were all that is necessary for Christian unity, the Presbyterians and Baptists of this city would have attained that desirable object. Over five hundred of them gathered at the joint meeting of their Social Unions on the evening of the 13th, at the Grand Pacific. Toasts were responded to by Drs. Lorimer, Withrow, Barrows, Henson, and Marquis, as well as by Mr. E. Nelson Blake, Mr. George F. Bissell, and Dr. Gunsaulus, the latter of whom was no less welcome for being a Congregationalist. Eating together has usually been thought to imply more intimacy than worshiping God together. Having learned to do the former, it surely ought not to be very hard for Christians to do the latter.

It is refreshing, in these days when one hears so much about the hardship and disagreeableness of a farmer's life, to read the following resolution, which, with others, was adopted at a recent convention of farmers of the eighth Congressional district:

"*Resolved*, that the natural fertility of our soil, proximity to markets, unequaled transportation facilities, and the many other advantages in the way of a high civilization not enjoyed to such an extent by the farmers of any other section of the country, should stimulate the Illinois farmer

to give more attention to improving his mind, farm, and stock, and cultivating a spirit of contentment that adds so much to the permanency and prosperity of the agricultural classes."

INTERNATIONAL COPYRIGHT DISCUSSED.

RARELY has any subject been better presented than was that of the International Copyright at the Congregational Club on Monday evening. In spite of the wretched, "soggy" evening, the list of speakers announced—Dr. Van Dyke, Brander Matthews, George H. Putnam, and George Cary Eggleston—drew an unusually large attendance, and every one present was agreeably surprised in the interest which the subject developed. The programme had been so arranged that each speaker represented a different aspect of the question. As the point of view was always new, the interest was constantly refreshed.

The Rev. Lyman Abbott, who presided over the meeting, opened it by congratulating the club upon its vitality. Since its last meeting the body had been cut in two by the organization of a similar club in Brooklyn, yet the old body seemed larger and stronger than ever. He introduced as the first speaker of the evening the Rev. Henry J. Van Dyke.

Dr. Van Dyke considered the subject entirely as a moral one. The right of literary property, he maintained, is not the product of statute, but is natural and inalienable. The statute merely takes for granted the right which already exists. The copyright does not grant private property in ideas or in facts. These are free to all the world. But the form in which the idea or fact is expressed, the vehicle in which it is conveyed, belongs to the man who has created it. It will not do in this matter to say that other nations are as bad as we are. This is not true. But suppose it were true; it is not our business to investigate our neighbor's ash-barrel, but to remove the carrion from our own doors. The fact that our robbery of foreign authors is not attended by disastrous consequences does not in any way measure the shame of the sin; the pettiness of it even adds to its shame. We have in New York Harbor a statue of "Liberty Enlightening the Nations," yet it would not be unfair to say that in this matter of copyright we find Liberty stealing the oil for its own literary illumination. We grant our own authors the right to property in the work of their brain, but we pillage all writers except our own. To ask whether we have a selfish interest in so doing is as belittling to us as if the Italian Government should ask whether the suppression of brigandage would lessen the amount of English gold in Italy.

The second speaker was Mr. George Haven Putnam, the publisher. Mr. Putnam said that to him had fallen the unpleasant task which Dr. Van Dyke had just represented as so belittling, and he confessed that Dr. Van Dyke was right. Yet, he said, the object is not to present arguments which will move the Congregational Club, but arguments which will move Congressmen. If the Congregational Club alone were concerned, the discussion would be useless. Mr. Putnam said that the American writer does not ask for the kind of protection that is given to the owners of copper mines and woolen factories. He does not ask Congress to levy a tax upon competing goods for the benefit of his own; he simply asks that he may be secured in the right to that which he himself has created. The American writer is the only man in the country who is actually discriminated against. It is difficult for any one who has never taken a manuscript away from an office or never rejected a manuscript to appreciate the difficulties from which young writers suffer by the competition of cheap books from England, cheap because they are stolen. Regarding the position which America had among nations upon this point, Mr. Putnam said that at the beginning of this century the United States was the first to take up the cause of the suppression of piracy in Tunis and Tripoli. Now even Tunis and Tripoli acknowledge by international copyright the sanctity of the property of foreign authors, and America alone is the last refuge of piracy.

Mr. Brander Matthews began his address by the very striking assertion that the stealing of foreign books not only cheapened the public conscience but failed to cheapen literature. This paradox Mr. Matthews demonstrated by a study of the catalogues of pirated libraries. He showed that the foreign books which were made cheap by Seaside and Lakeside Libraries were the flimsy fiction of inferior authors, and the enormous supply of these lessens the demand for standard books. English fiction to-day is far inferior to American fiction. Yet the country is deluged with English novels written from the standpoint of English social standards which vitiate the public taste and make impossible the printing of large and cheap editions of the best books. In France and Germany it is the best books that are the cheapest; in America it is the worst books that are the cheapest.

Mr. George Cary Eggleston, the last of the regular speakers, confined himself to an appeal for fair play, and he believed that the American love for fair play would soon end in the overthrow of the present injustice. Mr. Eggleston said that this point was an obvious one; as a "Post" subscriber once said to Mr. Bryant, "What you want to do is to reiterate." Mr. Eggleston presented his point so freshly and strongly as to drive it firmly home. This ended the regular speeches of the evening. Mr. Austin Abbott said a few words in reference to the history of the law relating to the copyright, and Mr. W. D. Howells firmly clinched the point of fair play by telling how, under the English law, he was able to secure a copyright which protected him in every foreign country; yet his English friends are absolutely without protection in this.

THE Y. M. C. A. WORK IN NEW YORK.

LAST week, for the first time, the State Convention of the Young Men's Christian Associations was held in this city, and it was an exceptionally successful one. This fact was in great part due to the unusually able character of the public addresses, but in a still greater measure it was the result of the enthusiasm of the delegates regarding the prospects of their Associations. There were over six hundred of these delegates present, and the reports which they brought from all over the State showed that the Association work everywhere was being pushed. In hearing these reports the Chairman of the Convention allotted each branch but three or four minutes, and with an easy firmness held it to its allotment. In this way a vast number of reports were heard, and the business of the Convention moved along with promptness and universal good feeling.

Some of the very best of the reports which were made came from very small towns. Hopewell Junction, for instance, with a population of 150, had erected a building costing $2 500, and had paid for every cent of it. Another village which had no building, but only a Y. M. C. A. wagon, reported that every young man within a mile of the village center had been brought into the Association.

Another marked feature of the reports was the number of branches which had engaged secretaries to devote their entire time to the Y. M. C. A. work. During the last year the number of these secretaries had been increased from 102 to 141.

With reference to finances, the State Executive Committee reported that various railroad companies had contributed $18 800 during the last year for the support of the railway branches, and that the subscription for new buildings and gymnasiums had been unprecedented. Mr. A. S. Barnes, of Brooklyn, had given $40 000 to the Cornell University branch. Mr. Jermain had completed the beautiful building at Albany, at an expense of $80,000. At Harlem the new building which is to cost $125,000 will be ready in a couple of months. Of the sixteen new Associations which have been organized during the past year the majority have already provided themselves with comfortable quarters. Those Associations which have been unable to secure gymnasiums have not neglected physical culture, but have provided for it by organizing outing clubs and outdoor amusement.

Of the public exercises of the Convention only a bare outline can be given. The Convention was called to order on Thursday afternoon in the Pilgrim Congregational Church, Madison Avenue and 121st Street. After appropriate devotional exercises the opening address, on "Personal Work," was delivered by the Rev. Abbott E Kittredge, D D., of the Madison Avenue Reformed Church of this city. He was followed by an address by Mr. Russell H. Wicks, of Utica, on "The Young Men's Christian Association—Its Value to the Community." Two-minute reports from the Associations represented were then called for by State Secretary Hall. A permanent organization was then effected by the election of the following officers: President, Theodore Voorhees, Assistant General Manager of the New York Central & Hudson River Railroad; Vice-Presidents, R B. Silliman, of Cohoes, W. H. Gratwick, of Buffalo, the Hon. F. A. Johnson, of Glens Falls; Secretary, C E. Hurlburt, of Watertown.

A welcome reception was then accorded the delegates by the New York City Association in Sulzer's Hall, where covers were laid for 1,000 delegates and members of the Associations. After supper had been served addresses of welcome were made by Dr. Lucien C. Warner, on behalf of the Harlem branch of the Association, and the Rev. Dr. Henry Baker, on behalf of the pastors and churches of Harlem. President Voorhees and Vice-President Silliman responded on behalf of the delegates. The Convention was then addressed by Mr. William E Dodge on "The Association of To-Day—Its Responsibility," and by Mr. Elbert B Monroe, President of the New York Association, and J R. Mott, of Cornell University, on the topic, "The Opportunities Our Members Have for Personally Benefiting One Another."

The Convention reconvened in Pilgrim Congregational Church on Friday morning, 9:30. Mr. W. H. Frost, of Attica, gave a Bible reading. E. P. Platt, of Poughkeepsie, Chairman of the State Committee, then presented the annual report of the Committee. Subscriptions were then called for the work for the coming year, and nearly $8,000, or $500 more than was asked for, was promptly subscribed. The morning session closed with a most masterly address on "Characteristics of the Bible," by the Rev. R. R Meredith, D.D., of Brooklyn. In the afternoon a paper on the Junior Department was read by F. A. Board, of Buffalo, followed by an interesting discussion of that topic. Assistant General Superintendent Voorhees, of the New York Central & Hudson River Railroad, opened a discussion on the Railroad Department, followed by reports from the various railroad delegates present, and an address by the Hon. Charles L Colby, President of the Wisconsin Central Railroad, who bore strong testimony to the beneficial influence upon the railroad men which is being exerted by this department of Association effort. Letters from various other prominent railroad officials were read, and the session closed with a "Railroad Gospel Train."

At five o'clock receptions at private residences were tendered to the Presidents and General Secretaries of Associations, College, Railroad, and other delegations.

Friday evening's session was devoted to the College Department. Mr. W. H. Parsons, Jr., presided, and gave an account of the work for students in the colleges in this State during the past year. Brief reports were then presented by delegates from ten of the seventeen College Associations now organized in New York State. The session closed with an able address on "The Opportunities and Responsibilities of College Students, Before and After Graduation," by the Rev. Dr. Marvin R. Vincent, of Union Theological Seminary in this city.

On Saturday morning, after devotional exercises led by Dean Alvord, of Rochester, Mr. F. K. Sanders, of Yale College, and L. D. Wishard, College Secretary of the International Committee, spoke on "What Can the Young Men of Our State Do for the Young Men of Heathen Lands?" This was followed by a paper by Mr. W. S. Sloan, of this city, on "How Can Members be Led to take a Larger Share in the Financial Support of Association Work?" The session closed with suggestions about the study and use of the Bible, by Mr. W. H. Frost.

Saturday afternoon Dr. J. Carey Thomas, of Baltimore, delivered an earnest address upon the subject, "How Can We Awaken the Interest of Young Men in Special Efforts to Promote Personal Purity?" This is a question to which the various branches have given especial attention both through medical and practical talks and occasional meetings. The Question Drawer was then opened, and answers were made by the more experienced delegates to numerous inquiries concerning the work. The Convention then adjourned and took two special trains provided by the Elevated Road for Brooklyn, where they were given a fine reception and dinner by the Brooklyn Association. Eight hundred covers were laid in the gymnasium, each table being served by a committee of ladies from a different church. It was the most successful social feature of the Convention. The Saturday evening session was held in Association Hall in Brooklyn, and addresses were delivered by the Rev. Walter Laidlaw, of Albany, on "How to Make the Association Building the Most Attractive Place in Town," and by William Blaikie, Esq., of New York, on "Athletics."

On Sunday there was a consecration meeting of delegates at 9:30 in the morning; and meetings for young men, boys, and railroad men in the afternoon. In the evening addresses were made in a number of churches in Harlem by prominent delegates, and at nine o'clock the Convention closed with a most interesting and impressive farewell service in Pilgrim Church.

The ladies of the various churches at Harlem provided a collation for the delegates in the parlors of the Pilgrim Church at noon every day of the Convention, and this was one of the pleasing social features of the gathering.

Watertown was chosen as the place of meeting for the Convention next year.

If space permitted we would like to give extended accounts of some of the addresses which were made. That of Dr. Meredith on the "Characteristics of the Bible" made an especially powerful impression on the Convention. Many of the delegates were heard saying that this address alone was worth the time and the expense of the Convention. Another address which was received with marked enthusiasm was that of Mr. Blaikie on "Athletics." This was so closely connected with the distinctive work of the Association that the writer cannot refrain from giving a condensed report of it.

Mr. Blaikie, as indicated above, followed the Rev. Walter Laidlaw, of Albany. This succession, as it turned out, was very appropriate. Mr. Laidlaw's chief point had been "the interpretative work which the Young Men's Christian Association had to do." "The

nineteenth century," he said, "has been declared to have established the humanity of Christ. The Young Men's Christian Association has established the humanity of religion. It interprets to the world the doctrine that the religious life includes everything which contributes to sound manhood." Mr. Blaikie then spoke upon how the Association could and did contribute to sound physical manhood. It did this, he said, not through athletics but through gymnastics. Athletics develops special muscle. Hanlan, the oarsman, could pull like an engine, but he had no pushing muscle whatever. The men who won in the foot races had often no strength of arm whatever. A man's constitution is no stronger that its weakest part. Furthermore, the struggle for athletic attainments is absolutely dangerous. A man's pulse ordinarily is seventy-two beats a minute, in a boat race it is often 154. The association gymnasium must not put a premium upon special feats.

Mr. Blaikie urged that expensive gymnasiums are unnecessary. "The best gymnastic training I ever received," he said, "was in a German 'Turner Association,' where I paid twenty-five cents a month. What is wanted in the gymnasiums is trainers who can direct men how to develop their weakest muscles. The tendency of the division of labor which characterizes our age is to injure men's bodies. Dr. Charles Roberts has collected the physical statistics of several thousand sons of artisans and several thousand sons of military men and the like. He found that the sons of artisans, in spite of their athletic training at their toil, were on the average three inches shorter than the leisure class, and ten pounds lighter. When men in the shops and factories have one kind of work to do the livelong day, they must have gymnastic exercise. The country is devoting $100,000,000 a year for mental education, $100,000,000 a year for spiritual education; what is it doing for physical education? Here lies a grand field of work, and the Young Men's Christian Association has been the first to enter it."

THE SOUTHERN EDUCATIONAL QUESTION.

MUCH is said in regard to education at the South, especially that of the colored people, that shows a striking ignorance of certain existing conditions.

This leads me to recall these conditions to the readers of The Christian Union, although to those familiar with the subject they are very patent facts. I have been repeatedly asked, "Is the South doing anything for the education of the colored people?" In answering this, we must not forget that there is still much of the old Bourbonism which never forgets the old, and, I fear, learns little that is new. It regards, and ever will regard, the negro's enfranchisement as a political outrage and his education as a foreordained failure.

But this same narrow element is to be found everywhere; and the prejudice that seeks to keep the negro in ignorance is manifested toward great problems in the North, East, and West, as well as the South. There is no doubt that there is a strong and controlling element at the South which says, "Elevate the negro to as high a level as he is capable of reaching," and, even if we read into these words the limited faith in the negro's intellectual powers, this is much for the South to acknowledge so early in the history of the freedom of her slaves.

That this may be more apparent, let me quote a few statistics that I have carefully gathered from the latest educational reports of different Southern States.

In 1886 Alabama had 104,150 colored pupils enrolled in her public schools, and paid to her colored teachers alone $198,221. North Carolina had, in the same year, 209,249 negro children of school age, and of these, 117,553 attended school more or less that year. She employed 2,016 colored teachers, whose average salary was $23 30 per month. In 1885 Georgia had 119,248 negro children enrolled in her public schools, making forty-nine per cent. of the negro children of suitable age, and she employed 2,272 colored teachers. In 1871 there were only 6,664 colored pupils in schools of all kinds in the State. In Louisiana the number of pupils in these schools doubled in the eight years preceding 1886, and in that year she enrolled 40,909, and employed 673 teachers of the same race, to whom she paid an average of $23 93 per month. Mississippi employed in the same year 3,124 colored teachers, giving them $28,73 per month, and enrolled 154,430 pupils of the same race; while Tennessee enrolled 84,624 out of 158,450, and licensed 1,621 teachers; and Texas nearly doubled her colored pupils in three years, and in this same year had 62,040 in her public schools, with 1,696 colored teachers, who received $23 05 per month.

Here, now, are facts enough to show that the settled policy of the "New South" is to educate this race. As the Governor of a State where the Southern sentiment is very strong said to me in a recent trip made through the South for the purpose of studying this question, "We have settled this much—that it is better for the South that the colored man receive a simple education."

But one must not be misled by these statistics and make them mean more than they do. They indicate a growing purpose and a growing work, but it must be noted that thousands of these teachers are, as yet, wretchedly unfitted for their work; that the school year is generally not over three or four months; that there are no maps, charts, and other necessary appliances for the teachers' work in most of the schoolhouses; and that these houses are of the most primitive style.

One long step in advance would be reached if there could be erected a better class of buildings for school purposes, especially in the poorer country districts. Most of those at present in use are very small, poorly and rudely built, and a large proportion of them are wholly unfit for school purposes. Just here, it seems to me, there might be aid rendered to the South without injury to it; viz., in building or helping to build suitable schoolhouses.

Better buildings would tend toward better schools, better order, more neatness, and would have a wholesome effect upon the people at large. Instead of leading the local communities to do less, I believe this would incite them to do more. Many say, "The South should do all this herself." But if she were fully roused to her needs, which she is not, she has not the means to do it; and we are dealing with a real, not an ideal, South.

With rare exceptions, the colored schools are taught by colored teachers. Charleston, S. C., is a notable exception; here the teachers are white, and the head master of the largest school was a member of the old Charleston Cadets, and he himself helped to load the gun that fired the first shot at the "Star of the West" in 1861, and he now believes strongly in the wisdom of an elementary education for colored children.

But the greatest hope at present in meeting this question of intellectual and moral darkness among the colored people is to be found in the wider preparation of the colored teacher for his work.

In her policy of placing colored teachers over colored schools the South has opened the door for mission schools and colleges that have been planted in these States to supply the greatest need of its schools.

Never was there greater reason for strongly supporting these mission schools and seminaries than at present, and the church has here an open door it ought not to dare to refuse to enter. WILLIAM F. SLOCUM, JR.

BALTIMORE, Md.

MORMONISM AND MISSIONS.

BY EDWARD BENNER.*

THE present is a period of transition in Utah. It is clearly seen by men on the ground that the problem that most vexes America must be solved in that Territory. And it must be solved by the people of Utah. The Gentiles are vigorous and earnest men, but they now realize more than ever that not only must they be in the van of the army, but must also bear the very tug of war.

If any legislation is wanted for Utah, half a dozen men in Salt Lake City organize an effort, raise the money, send able men to Washington to represent the cause, and hope for results. Many times has this method been tried, and at the end of their effort only hope was left. Many recommendations have been made to Congress. A few only have been put into the form of law.

The Edmunds law, and later the Edmunds-Tucker law, have had strong moral effect, far beyond the actual amount of punishment they have meted out to offenders. Two and one-half per cent. of the polygamists have been mildly punished, but all the rest have been made to suffer in mind. Their spirit is unbroken, but their arrogance is modified. The ablest men of the Mormon Church, with almost no exceptions, are polygamists. The rewards of both heaven and earth have been promised to these offenders; and of the rewards of earth they have got their hands on a good share already.

But faithful officers of a strong law have given them a rude shock, and many are recovering from it far away from Utah. It gives the Christian missionary a better chance, for it makes his opportunity; and to every citizen it imparts new faith and courage. They are, therefore, working to better effect than ever.

Several times in past years effort has been made to unite Gentiles and Mormons—the liberal Mormons—in a Board of Trade, through which the wonderful climate and great resources of Utah could be made known. In every organization of that kind careful provision was made that no question should be introduced that should involve discussion of politics or religion.

But the polygamous leaders of the Church have been present, and hitherto every such organization has broken up without result. The Mormon leaders were determined not to invite "outsiders" to Utah.

Of late a new Chamber of Commerce has been organized. Numbers of liberal Mormons are members, and among the most enthusiastic. This body is well on its second year of existence, and is more vigorous than ever. Eastern men are investing in real property in Salt Lake City.

Christian missions share in a degree the same impulse. Here there has been a perceptible change in the attitude of the people. Any time in the last three years the Christian pastor might enter most Mormon towns and do effective work. Apostasy is still going on among Mormons. The Gentiles are exerting pressure in all ways. Eight or ten years ago the Legislature of Utah were polygamists, with perhaps two exceptions, and the Mormon Church was "thrusting polygamy down the throat of the American people," as Brigham Young expressed it, by keeping George Q. Cannon in Congress. Now all the legislators of Utah are monogamists, and five of these are Gentiles. There seems to be no change in the spirit of the men, but it is at least a formal improvement.

The same energy which the Gentiles are putting into business and politics they are trying to infuse into education. Several of the ward trustees in Salt Lake City are now Mormons. It is true that the monster in Utah is a monster still, with its prognathous and determined jaw and its thick neck. But no more sedate and steady courage ever faced an enemy than the Gentiles of Utah oppose to the overshadowing evil. Before it the Mormon schools are improving, under steady pressure of good influence from Christian schools. Yet these are mostly of low grade. Perhaps one-fourth of one per cent. of the youth of Utah are now completing a grammar school course. Emphasis must be laid upon the education that inspires the youth at the age in which manhood and womanhood come—from fifteen to twenty-one. With this object in view the Salt Lake Academy, a board of most competent men, and wisely devoted to Christian education in Utah, is planning for special effort at enlargement.

This institution was founded by the Home Missionary Church in Salt Lake some ten years ago, two years before the New West Education Commission began its work, but has for some years received assistance from this society. Rigid guarantees exist for the proper employment of its resources in Christian education during its existence. But the New West Education Commission, none of whose directors, unhappily, have ever been resident in Utah, has recently made demand upon the Academy for the control of the *personnel* of the Board of Instruction and the future development of this institution. This the older corporation, of course, unanimously declined to grant. This mistake the Commission would probably not have made had they not been at the mercy of the enormous distance between Chicago and Salt Lake, and the lack of information incident to it. But, all the same, they withdrew the yearly grant they have made to the Academy from the gifts of the churches.

This error the churches themselves will remedy, and the more promptly the better, for, if Mormonism is ever adequately met by the forces of Christian education, it must be in Salt Lake City, and by an institution that can provide the teachers for the common schools. This is the solution of the problem on the ground; and there is no other solution, not even in Chicago. As the men of Utah are the only men who secure legislation for Utah and business advantages for Utah, so they must evangelize and instruct Utah. And they need help and not control, for they know the problem better than any one else can know it.

There is one feature of geography in Utah that has a powerful bearing on its future which has not been observed. It is that population in its centers is compact. Rarely does a farmer possess more than forty acres of land. There are small farmers and many of them. That is an admirable feature. The cañon stream spreads out upon the fertile plain at the base of the mountains, and the people close in to get the water, which to them is food. By and by, when schools get started, and the people begin to sacrifice for them under the law, what a grand opportunity for intelligent communities! Providence seems to have marked Salt Lake City, however, as the great opportunity for Christian effort, for the same reason. It lies in a valley containing sixty-four per cent. of the adherents of the Mormon Church, and easily accessible. And if we draw a circle, with a radius of fifteen miles, from the temple in Salt Lake as a center, we shall inclose a population exceeding by 10,000 that which we reach by all the rest of the Utah schools of the New West Education Commission together.

This is a providential indication as to where wise effort will be placed. We follow this leading in business and in politics. We must do it in Christian effort and education. That is the dominant city, and but about seventeen per cent. of its population is non Mormon. There are two ways in which essential help can be given to the brave men who are fighting the battles of freedom in Utah: first, by bringing strenuous influence to bear upon Congress against Statehood for Utah; and, second, by substantial aid for the redemption of Salt Lake City.

MANUAL TRAINING.[1]

TO WHAT EXTENT CAN IT BE ENGRAFTED ON OUR SYSTEM OF PUBLIC SCHOOLS?

By Nicholas Murray Butler

WEBSTER defines engraft as "to fix or set firmly or deeply," and the question now before the Department of Superintendence is not one of theory but of ways and means. It may be paraphrased thus: How and to what extent can training of the child's powers of expression by delineation and by construction be fixed or set firmly and deeply in our public school course of study? We are not at this time called upon to discuss the philosophy of this matter. That stage is, or ought to be, past for a body of educators such as this. It has been incontestably established that the powers of expression by delineation and construction, the judgment, and the executive faculty must be trained as well as the observation, the memory, and the power to reason. The history of education, the history of civilization, and the science of psychology all focus upon this point. What is said about teaching trades, turning the schools into workshops, overcrowding the teachers and pupils, and so on, has no more relevancy in this discussion than a dissertation on the injurious effects of ice-water or an objection based on the rigors of a Dakota winter. The question relates to education purely and simply, and to education in the broadest sense in which we use the word. It has no reference to any sort or kind of special training, whether technical or professional. And the subject is both too pressing and too important to permit us to spend time in wandering off to fight duels with windmills or with the creatures of any one's vivid imagination.

In answering the question put before us by the Executive Committee, experience will certainly have weight, and conclusions based upon what has been done and what is doing will, unquestionably, outweigh any opinion deduced from mere theoretical assumptions. It has been my privilege to see manual training engrafted on the public school course of study in the model school of the New York College for the Training of Teachers and in the special classes conducted by the same institution. I have seen and am daily seeing manual training in operation from kindergarten to high school. The effect of it upon the general school work is remarkable, especially when we bear in mind how short a time the pupils have been in attendance on the school, and that the work has been surrounded by a number of embarrassing limitations. I could spend ten times the time allotted to me in recounting the details of the work and in telling you its beneficial effect, not only on particular children, but upon the school as a whole. That, however, must be passed by, and I shall simply state the principles on which I have proceeded in engrafting manual training in the public school course, and on which I believe any successful manual training course must be based.

Manual training cannot be treated as an annex or appendix to the traditional course of study. It does not claim admittance as a favor; it demands it as a right. The attempts now making in certain localities to add manual training as an extension to the present course of study cannot have full measure of success, if any. If manual training is expedient, if it is necessary, then the curriculum must be overhauled with reference to its admission. We cannot increase the length of the school course, nor the length of the school day, nor the tasks now imposed on teacher and pupil. Therefore the engrafting of manual training involves the whole question of the course of study, and opens up a way to put the course of study on a scientific and rational instead of on an empirical and haphazard basis. I believe this can be done. I will take it for granted that the length of the school day now used is quite sufficient. Assuming this to be on an average five hours a day, the problem is to allot to the various faculties the training that best serves and develops them, and in proper proportion. The child's powers are divisible, for educational purposes, into two general classes—the in-taking or receptive, and the out-going or expressive. At five years of age, when the child enters the lowest primary grade, the line of division between these sets of faculties shows a great preponderance of activity over reception. The child moves, does, breaks, makes, and so on, far more than he perceives

At five years of age the only important faculty among the in-taking powers is sense-perception, whereas the expressive powers are well represented by the rudiments of almost all human activities, both physical and intellectual. As the child grows and develops, the higher mental powers, such as conception, judgment, and reasoning, begin to assume importance, the in-taking powers make increasing demands, and a relatively greater and more varied training must be provided for them. Now, the studies which appeal to the in-taking powers and train them are: number, language, geography, history, and elementary science. Those which appeal to the expressive powers and train them are: reading, writing, physical exercises, drawing, and constructive work. It is this drawing and constructive work which is included under the term manual training. Drawing, which is the training of the powers of expression by delineation, lies at the basis of all constructive work, which is the training of the powers of expression by construction, and must go side by side with the latter. The constructive work will be represented in the various grades by material within the power of the child to handle and use. It will be block-building, stick-laying, paper-folding, and easy clay work in the kindergarten. It will be paper-folding, paper-cutting, and clay work in the primary and lower grammar grades, and in the higher departments it will take the form of wood and metal work, sewing, and cooking. In the university it is represented by laboratory methods in the scientific departments.

The problem of the public school course of study is to adjust the time to these various studies as psychology teaches should be done. In the lowest grades the training of expression by reading, writing, physical exercise, drawing, and constructive work will occupy, perhaps, two-thirds of the time. The proportion allotted to this training will decrease as the child grows and other faculties develop, and when, at fourteen years of age, he reaches the highest grammar grade, the receptive training will largely preponderate. Geography, history, language, mathematics, and elementary science will occupy about two-thirds of the time.

It is not for a moment asserted that any one of these studies is absolutely independent of the others and appeals to a single faculty, and to a single faculty only. The interaction and interdependence of studies is as complex and as complicated as the interaction and interdependence of the human faculties. It may, however, be broadly asserted that manual training, while appealing directly to the powers of expression, reacts very strongly upon the power of observation. The child can never delineate exactly nor construct correctly unless he observes accurately.

With such a framework for the course of study as is here indicated, we look to psychology and school-room experience to furnish us the material for its amplification. The normal course of study which we shall one day reach will be built up in some such way as this. It will not be a Procrustean structure, absolutely and unqualifiedly alike for all localities and for all schools, but it will have in it a principle, and that principle will be founded on a scientific basis; and the highest duty of the educator will be its application to his own particular needs and demands. But nowhere and under no circumstances will manual training be omitted from it; it will be firmly and deeply set and fixed in the scientifically devised course of study.

[1] Abstract of an address delivered before the Department of Superintendence of the National Educational Association at Washington, D. C., February 14, 1888, by Nicholas Murray Butler, Ph.D., President of the New York College for the Training of Teachers.

UNIVERSITY LECTURES

BY WASHINGTON GLADDEN, D.D.

VI.—THE PRINCE OF LIFE.

THE sixth lecture in the course was delivered by Dr. Gladden in the chapel of the Ohio State University, on Sunday, February 5, at 3 P.M. The substance of the lecture was as follows:

We come now to the consideration of the fundamental question of Christianity, namely, What are we to think of the historical Person who is revered as the founder of Christianity?

For eighteen centuries he has challenged the world's criticism; and never has there been such concentration of thought upon his person and character as in the last twenty years. No period of the world's history has had such a flood of light thrown upon it as the first half of the first century of our era. Jesus Christ called himself the light of the world; certain it is that he has concentrated upon himself the light of the world's learning. The Christ of history is a tremendous fact; to put him aside with a supercilious sneer or a patronizing compliment amounts to a pretty serious disparagement of any man's intelligence.

Some, who do not venture to criticise him, express their estimate of him by classing him with Confucius, Zoroaster, Buddha, and Mohammed. Those who do this certainly succeed in classing themselves, and not among great thinkers. You may class St. Peter's with New England meeting-houses, as being edifices for religious purposes; you may class Pike's Peak with the foot-hills at its base, for they are all elevations of the earth's surface; but you cannot class Jesus Christ with the founders of religions, because he differs from them, not merely in degree, but in kind. The acutest of the German doubters, like Hase and Schenkel, who have carefully studied him, do not venture to classify him; "the mystery," "the unique," they call him.

The claims of Jesus Christ upon the love and obedience of men are confirmed by many different arguments.

The works of healing and blessing that he wrought are and ought to be a token of his exalted being. "He does not," says Dr. Bascom, "allow the physical to build itself up either in independence of or in opposition to the spiritual. He causes the spiritual to touch and visibly to control the physical." This is the right relation of the two worlds; and he discloses it to us as a natural incident of his great revelation.

The sublime character of Christ is a still stronger confirmation of his claims upon our loyalty. Before that majestic Personality the world has always bowed. Strauss, the Coryphæus of the German infidels, speaks of Jesus Christ as "the highest object we can possibly imagine with respect to religion, the Being without whose presence in the mind perfect piety is impossible;" nd Renan, in a strain of enthusiastic eloquence, cries out: "The Christ—that is, the character which comes out in the New Testament—must be unhesitatingly adored; for all sublimity partakes of the divine, and the Christ of the Gospels is the most beautiful incarnation of God in the fairest of forms—a noble man. He is really the Son of God and the son of man—God in man." It is true that Renan argues that this Christ of the Gospels is an idealized Person more than a real one; but neither he nor any one else has been able to explain how such an ideal could have been constructed and put down on paper in the day when the Gospels were written and by the men who wrote the Gospels.

If Jesus was all that Renan and Strauss and Mill and Parker and Lecky say that he was, he must have been more than they admit him to have been. If he was the unique, the unapproachable man that they say he was, he could not have been an impostor or a crazy enthusiast. But an impostor or a crazy enthusiast he must have been if, being only a man, he constantly claimed divine prerogatives and divine honors, as he certainly did. To eliminate these claims from the Gospel narrative is the sheerest impossibility; they are woven through and through it. And his character, as these witnesses describe it, accords perfectly with what he says about himself.

But of all the evidences of Christianity none is so cogent, so mighty, as Christendom. Here is the phenomenon—Christian civilization: explain it. Of such a radiant effect what must have been the cause? I am well aware that with the historical progress of Christianity many vicious and debasing elements have been blended; that bigotry and cruelty and fanaticism have often worn its white robes and soiled them grievously. But these effects are due, not to the beneficent force at work, but to the untractable material upon which it has been at work. You might as well censure the air for the malarial germs flung upon its viewless currents, or the light for the distortion and discoloration of the medium through which it shines. And so much of the popular cavil about Christianity is based upon a failure to discriminate between the principle itself and the evils with which human nature has often adulterated it.

To show, in any adequate way, the historical effects of Christianity would require all the Sunday afternoons of a year. To point out the changes it has wrought in men's thoughts of God; in their estimate of the dignity of human nature; in their moral standards; in their domestic, political, and social relations; in their literature, their art, and their jurisprudence, and in their expectations of the future—would be a most welcome and inspiring task; but one might as well try to tell the tale of the stars, or to photograph a continent.

Jesus was the Prince of Life. In him was Life, and the Life was the Light of men. The communication of this life was by communion and fellowship. "Spirit with spirit can meet," and the sanity of the spirit is contagious. This is the central source of his power, the substance of what men call salvation. It is this subtle, mystical, mighty influence of his divine life that has been and is the regenerating force in human hearts and human society.

But he was also by eminence the Teacher. Life has its laws; and for the divine life there is a divine philosophy. And the teachings of Jesus, as well as his spiritual energy, prove that he was the Master of this divine philosophy. The human soul is a very intricate and curious piece of mechanism, on which the philosophers and religionists of the world have expended their ingenuity. None of them could tell with confidence what its purpose was; none of them could show what was the law of its operation. Grave, indeed, were the injuries it had suffered by their experiments upon it. And Jesus Christ has proved to the world that he alone of all the world's wise men perfectly understood the nature of the soul, the purpose of the soul, the law of the soul. That is the one decisive fact. That is a statement that can be verified. When we talk about miracles, you may question the proof of them; when we speak of the sinlessness of his character, you may assert

that it is an idealization; when we point to history you may be unable to traverse the field and take in all the evidence; but when we say, "Here is One who knows you through and through; who knows what you are, and what you are not but ought to be, and what you may be, and how you may live the only life that is worth living; listen to what he says, do what he says, and see if it is not true"—then you can test his claims for yourself, and know whether or not he is the Lord and Prince of Life.

The law of the soul is the law of society, because man was made for society, and finds true righteousness and enduring peace only in his relation to society. In the words of Jesus the true social order is defined, and no other teacher has defined it. Plenty of them have tried their hands at the business of organizing society, but their schemes have come to naught. And it is very true that the law of society, as Jesus expounded it, has never yet been put in operation broadly and thoroughly in the world, or in any nation of the world. Christ's kingdom is here indeed, and year by year it comes with increasing power; but the kingdoms of the world are as yet only touched and modified by its influence; they are not yet subdued to its gentle and benignant sway. The Christian law has made a path through the tangled undergrowths of selfishness and barbarism; it has marked out the lines on which the King in his glory is to come to Zion; and it has gathered to itself some beautiful tokens of that kingdom of righteousness and peace which is by and by to fill the earth as the waters fill the sea; but the fullness of that kingdom is yet to be brought in.

For long ages militarism, the law of the strongest, ruled in society, and is not quite ended yet, I fear. Christ's law tempered the fierce rule, and brought many beautiful and precious things to pass while it was going on, but it never fully conquered it; it modified it greatly, and helped to bring in the present age, in which industrialism has supplanted militarism. There are those who think that industrialism is the final phase of civilization; in which the individual is protected in his rights by the State, and bidden by the law of competition to struggle and strive for possession and mastery; in which the State itself is only a contrivance for nicely adjusting the selfish impulses of individuals so that they shall cancel or balance each other, while self-interest is the mainspring of political life, and the motive forces of government are penalties and spoils.

It is not necessary to say that this is not Christ's law. This is not his way of organizing political or industrial society. The political economists have thought that his way would never work at all. Nevertheless the law of Christ has tempered the hard rule of industrialism not a little. Few people are quite as bad as political economy has told them they ought to be; most of us mix some considerations of justice and charity with our selfishness. The law of Christ keeps repeating itself in our heads, and makes some faint impression on our hearts. "Look not every man on his own interests, but also on the interests of others," it bids us; and we are sometimes wise enough to obey. But there are few, even in the Christian Church, that have any idea that Jesus Christ knows how to organize society. They think that he knows how to get men out of this world to heaven, but they think that he knows very little about managing things here. When they want instruction about that, they go to Signor Machiavelli, or Monsieur Bastiat, or Mr. Ricardo, or Professor Sumner. I wonder if it does not in these days begin to dawn upon the minds of some of them that possibly there may be some mistake about these fine doctrines of *laissez faire* and unrestricted competition and the blessed harmonies by which selfishness is raised to a beatitude! It verily seems now and then as if we were hastening to the collapse and the crash of the competitive *régime;* and nobody knows what may be coming after. Standing in the midst of these conflicts and collisions of interest, studying eagerly the conditions of industrial society, every day makes it plainer to me that the only adequate remedy is the acceptance of Christ's law, and the reorganization of industrial society on that basis. This does not forbid self-interest, nor private property, nor private enterprise; but it tempers them with the principle of good-will, with the enthusiasm of humanity.

Already it begins to be evident to multitudes that some such modification of the present industrialism is necessary, and they are hastening to make it. I trust it is not too late; whether the readjustment can now be made in time to save society from the consequences of its long defiance of the righteous law may be doubtful. But of this I am certain; that when peace comes to society it will come on the basis of Christ's perfect law. The day is not far off—I know not through what smoke of battle we shall reach it—when the world will see that he who has given to the soul its law has also given to society its law; and that Matthew Arnold's strong words are just as applicable to the highest good of the community as to that of the individual: "Try all the ways [to peace and welfare] you can think of, and you will find that no way brings you to it except the way of Jesus, but that this way does bring you to it."

And now the question comes home to us with tremendous power, Who is this Jesus? Who is this Galilean peasant that looks into the depths of the human soul, and tells all men, with words that are simple and luminous as the daylight, what everybody wanted to know, and none of the wise or the mighty could ever tell—just how to live so that life shall be beautiful and bountiful and glad and free? Who is it, I say, that thus plants on the further side of twenty centuries a standard of social order and bids the kings and the captains and the lawyers and the sages, with all the hosts that follow after, march on through conflict and failure and the slow discipline of the painful years until they reach it? It is none other than He who was named long years before his coming the "Wonderful, the Counselor," and of whom it was foretold that the government should be upon his shoulder—to order it and to establish it with judgment and with justice from henceforth even forever.

GRIERSON'S LATEST RAID.

By President H. O. Ladd.

IN 1882 the Jicarillas, a tribe of the Apache nation, were living in a beautiful mountainous country in Northern New Mexico, near Tierra Amarilla. Lakes and streams abounded in its grassy cañons, and many a rich meadow was covered with luxuriant grass, while in all parts of this country, a reservation nearly thirty miles square, large pine timber was growing—a rich possession in the eyes of the white man. Americans and Mexicans coveted this fair country. Congress was persuaded to yield it to their greed. The Jicarilla Apaches, who had here remained peaceable and happy, were ordered to be removed to the Mescallero Reservation, far to the south, which was already, with its limited resources of arable country, occupied fully by another tribe of Apaches. The Jicarillas stoutly refused to leave the home of their fathers. They were content and prosperous there. They loved the cliffs and the meadows, and roamed happily through their parks. They were at last persuaded to remove peaceably, on the promise that they should return in a few years, if not satisfied, to their old abode.

Congress had appropriated $10,000 to move this tribe of seven hundred Indians five hundred miles on their own horses, with the few possessions that such a people would take with them. It was accomplished under a guard of two troops of cavalry and a few transportation wagons. There must have been liberal balances left from the appropriation.

Squatters moved in upon the deserted lands, and erected a few cabins in order to claim possession of this gigantic steal of 500,000 acres from the poor Apache. The Jicarillas found themselves under the efficient care of Major Llewellyn, the Mescallero Agent, in a country narrow, mountainous, well timbered, in some parts admirably adapted to grazing, but with scarcely enough arable land that could be put under irrigation to occupy the idle, vicious, and degraded Mescallero Apaches, who numbered about four hundred. The life of these Apaches, robbed of the dignity of the possession of land, forced upon unwilling neighbors, was degraded to the lowest conditions, supported and fed as they were by the fostering Government at Washington. It was a round of gaming, roaming from camp to camp, and complaining of the Government on the part of the men. The women and children lost all incitement to their simple industries of weaving and basket-making, by which they had partially supported themselves in their northern country. The older men longed for their mountains and valleys. The young men were restless, while other Apache tribes around them were at war with the white men and with the Government which had robbed them of their country. A few youth had been in school at Santa Fé There, making rapid progress in the elements of education, and seeing the possibilities of another kind of life, they had returned to add more to the discontent of the tribe.

The repeated requests of the Jicarillas to be permitted to return to their old country were unheeded or refused. At length forty or fifty, gathering up the money which they had saved for this purpose by the sale of their rations and horses, broke away from the reservation without permit, to seek by purchase lands near the Pueblos, around Santa Fé, or proximate to their old home. They appealed to their friends in the Ramona School at Santa Fé, to General Bradley, in command of the military district of New Mexico, and to Governor Ross, who officially protected them from immediate arrest, and, having heard their story, allowed them, as permitted by law, to seek land for ownership in severalty. In a few days they had made contracts to purchase land of Mexicans, and returned in haste to the Mescallero Reservation. There they expressed their grievances to the writer in a council which they had assembled for this purpose while he was gathering pupils for the Ramona School. They implored his interposition with authorities at Washington, and freely committed to him their girls to be taken to the Ramona school at Santa Fé, as a preliminary step, doubtless, in their own minds, to their own moving toward independence and civilization.

General B. H. Grierson assumed command of the military forces of the District of New Mexico, at Santa Fé, November 13, 1886. His sympathies were strongly aroused by the appeals made to him by the Jicarillas. His representations to General Miles, commanding the Department, and, through him, to the Secretary of War, attracted special attention. Earnest pleas had also been made privately for these Apaches to President Cleveland and to the officials of the Indian Office. In consequence of these efforts a special agent, Captain H. S. Welton, was sent, about the 24th of December, 1886, with full authority to take the Jicarillas in charge and look up a suitable country for their location. He was an active and efficient man, with an honest purpose and determination to deal fairly by the Indians as well as by the white man, and possessed ability successfully to consummate the important work assigned to him. After inspecting several sections of country near the Rio Grande, the former country of the Jicarillas was found every way suitable, and as it was still not opened for final settlement, though partially surveyed for this purpose, it was, by his recommendation and that of General Grierson, reserved by executive order of President Cleveland, February 11, 1887, for the habitation and possession of the Jicarillas.

Forthwith a violent and persistent opposition was aroused by the cattlemen and owners of land grants in the vicinity of this reservation to the locating of the Jicarillas among them. These people were unlawfully herding their cattle on these lands, and were determined to deprive the Indians of the entire reservation. Mr. Anthony Joseph, the delegate to Congress from New Mexico, working zealously in their interests, exerted all his influence to defeat the appropriation which had been recommended by Commissioner D. C. Atkins for the removal of the whole tribe from Lincoln County to this reservation. By the aid of the Colorado Congressmen and others representing cattle growers' associations, Mr. Joseph was successful, and exultingly wrote letters assuring the people of that country that, for a year at least, they could rest undisturbed in their occupation of these rich pasture lands by their cattle and sheep, while assuring them that the most active efforts would be made in the next Congress to prevent the return from the south of these Indians.

The boldest measures were now adopted to thwart the purpose of the Interior Department. Cattlemen hired Mexicans to go into the rich valleys, build cabins, and locate fraudulent claims in defiance of the President's proclamation. The ground was broken up with a few furrows around old rail pens and abandoned cabins, and even dug-outs, with which to base a claim for possession. "Maps were made out and fictitious names entered thereon, and private or temporary surveys so arranged as to include all the watered and best grazing lands in the valleys. Wire and rail fences were constructed at the heads of cañons, and in such manner thousands of acres of excellent grazing and timbered land were fraudulently inclosed and appropriated by the stockmen and used for their benefit, entirely regardless of the rights of the Indians, and probably with a view of hereafter bringing claims against the Government for damages in case they were interfered with or removed" (General Grierson's Report, October 17, 1887).

On one day about forty claimants appeared at the Land Register's office in Santa Fé to file their claims as soon as the land should be reported open for filing. But, by efforts of Agent Welton and others, these claims were not reported at the Land Office at Washington, and were therefore invalid.

The Interior Department had found the need of a prompt and vigorous officer to establish its authority in this matter, and, by request of Major-General O. O. Howard, General B. H. Grierson, whose cavalry service was among the most conspicuous and effective during the late war, had been selected to command this District.

By co-operation of the Interior and War Departments, a plan of operations was agreed upon to settle the Jicarillas in their country, undisturbed by the unprincipled people who would rob them of it.

Special Agent Welton made investigation, and reported all *bona fide* settlers, with the valuation of their improvements, and also all the fraudulent settlers, on the reservation. In March, 1887, without any appropriation from Congress, with the aid of General Grierson, Captain Welton succeeded also in moving the whole Jicarilla tribe, numbering 765 persons, from South Fork, Mescallero Reservation, across the country by the Pecos River and Santa Fé, to the new reservation near Amargo.

General Grierson says, in his report to the War Department for 1887: "This result has been consum

mated without cost to the Government, although $15,000 were said to have been expended in moving the same Indians over the same ground in an opposite direction in 1883." The contrast of the two movements, to say the least, is striking enough to render further comment entirely superfluous.

Twenty-six children who had been in attendance at the Agency School, South Fork, were at the same time more rapidly transferred to the Ramona School at Santa Fé, in charge of Superintendent Whipple.

The Jicarillas, joyful at their return to their native country, soon viewed with great disappointment the possession of most of its fertile and desirable portions by American cattlemen and Mexican squatters. Their depredations and numbers increased, and the Jicarillas, with great patience, waited for the strong arm of the Government to come to their relief. No act of violence was committed by them, and, still living in their tepees pitched beside the springs and meadows, they dwelt peaceably with their greedy and hostile neighbors.

The Indian Office now established an agency at Dulce, on the Denver & Rio Grande Railroad, by recommendation of Special Agent Welton, who, with persistent energy, had brought the Jicarillas to the reservation which he had so wisely selected for them. Never had such a removal of Indians been accomplished before at no expense to the Government, nor could it have been done in this instance but for the unflinching determination and untiring energy of General Grierson. The Agency was attached, for economical reasons, to the Southern Ute Agency, and put in charge of its Agent, with a clerk and physician resident on the reservation.

The whole movement was in great peril, although Commissioner Atkins had sent a saw-mill, mowing-machines, and supplies for the sustenance of the Jicarillas and the development of the great resources of the reservation in lumber and hay. The fraudulent settlers were immovable and aggressive, and even Agent Stollstenner, to whose care the Jicarillas had been committed, and who was in business and family relations with their enemies, made, as did others, locations and improvement of claims. Cabins, fences, plowed grounds, alfalfa fields, and thousands of sheep and cattle were seen in every direction on this most fertile and picturesque country. A strong political and money interest was backing these aggressions against the President's attempt, and the honest efforts of the Interior Department, to defend and secure the rights of these long-suffering Apaches. These still looked on with sad recollections of their former experiences of the rapacity and covetousness of the white men. The recent attempt to involve the Utes in a war by the Colorado stockmen during the past summer indicates still more clearly the spirit and design of these people to push the Indians out of that region.

The representations of General Grierson to the War Department were duly considered, and orders were issued to him by the Secretary of War, at the same time that two companies of the Sixth United States Cavalry were placed under his command. These had been on the reservation since February 15 in order to expel intruders, but under their previous commanding officer had accomplished nothing.

General Grierson, however, co-operating with Special Agent Welton, and armed with the authority of both the Secretary of War and of the Interior, proceeded to the reservation October 23, with a surveyor, to re-establish its lines and then to expel intruders. Next day after his arrival at Dulce, his detachments of cavalry were issuing from camp in various directions to demolish the cabins and fences of the intruders and remove their stock. General Grierson himself took the field, and, riding 250 miles by night and day, destroyed in five days seventy cabins, corrals, and stables, ejecting the occupants and their possessions. He ordered the stockmen to leave the reservation at once, and warned them not to return. While the *bona fide* settlers were left in possession of their property for future transfer to the Government, they were ordered no more to graze their stock outside the limits of their respective claims.

Twenty thousand head of stock were expelled from the reservation. Numerous families, all of whom had previously for six months received repeated notice of the penalty of their aggression and been ordered to leave, saw their homes torn down and moved away—learning at last the value of the evil counsel which had craftily led them into open resistance to the Government.

The people who had thus braved this authority meanwhile made frantic effort to check the vigorous action of General Grierson, and sought, by irregular orders from the Department of the Missouri, to take the troops from his command. These did not reach him till the work was nearly done, so promptly had he acted; but even then they were disregarded by General Grierson, since he was acting directly by order of the Secretary of War and the Secretary of the Interior. When, at last, orders reached him from Lieutenant-General Sheridan to relieve these troops in his command and send them to Fort Lewis, the work had been accomplished in full, by willing soldiers, and he saw them depart with unfeigned satisfaction that his mission had been triumphantly accomplished, and the Apaches rid of their foes and defended in their rights by the United States troops.

A campaign of less than seven days thus accomplished what had, under an unwilling commander, utterly failed to be done in eight months' field service of over one hundred cavalry troops.

The Jicarillas are now in undisputed and happy possession of the reservation. The material for their houses lies ready for rebuilding into comfortable homes on lands which they are eager to take up in severalty. The Indian Office has ordered the Agency buildings to be erected at once, and the saw-mill to be set at work on the stately pines which stand in their beautiful parks. General Grierson has ordered a detachment of his own troops to winter on the reservation and enforce their security. The condition of the Apaches is so hopeful and their spirits so ready for improvement as to warrant a continued fight for their rights in Congress with those who will leave no effort untried still to expel them from the country where at last they may make civilized homes and become peaceful, industrious, and happy American citizens.

The President and the Indian Office and War Department cannot fail to be commended for their unflagging action in behalf of these poor Apaches; and all friends of the Indians who remember his gallant service twenty-five years ago will rejoice anew in the effects of *Grierson's last raid.*

SANTA FÉ.

WILLIAM HAMILTON GIBSON.

BY CHARLES HENRY PHELPS.

WHEN life grows cramped in such dull hours as these,
I turn the pages of this volume, where
Thy facile pencil hath portrayed the rare
Shy forms of nature which the woodsman sees—
The wise-eyed owl at his reflective ease,
The rabbit hasting to his wintry lair,
The spider's task, the spring's first maidenhair,
The hillside dotted with anemones;
And, as I read, the pent walls of my room
Fade in mysterious haze, the city streets
Blend into rambling, unused country lanes
Deliriously a tangle with perfume,
And with a startled note the throstle greets
My presence in his holiest of fanes.

AN INTERPRETER OF NATURE.

BY R. H.

THIS is a white morning. All night there was a fall of flakes, light enough to keep their timid hold upon every slight twig and withered leaf. When the world woke, the trees were powdered with white, the distant forests on the hills were covered with a soft white veil, the black outlines of the bare oaks were draped in ermine, the faded golden rod in the pastures had changed to the plumes of Henry of Navarre, waving over royal jewels, as the sunlight flashed across the fields. If I could impart to others a sense of the silent mystery and the beauty of this landscape, I could offer no rarer holiday gift. My own poor phrases are powerless, but the charm of a white morning has been made known to us all by one whom the wonder of the scene has brought into my mind—an artist who has invited and taught us to enjoy our heritage in nature's riches. Perhaps others, like myself, looking from their windows this morning, recognized the perfect loyalty of Mr. William Hamilton Gibson's love of nature.

In the presence of this silent witness to the artist's truthfulness, I may be allowed to set down something concerning the personality of one to whom the public, and not merely the amateurs and *cognoscenti*, have a large indebtedness. For Mr. Gibson's work is democratic—that is, his translations of nature have not been prisoned in private galleries and cabinets, but, by means of those most democratic mediums, wood-engraving and photographic reproduction, they have been placed before an audience to be numbered by scores of thousands. This means that the artist has become what an artist should be—a vital influence. There may be a certain vitality in an influence which teaches only a lesson in the manner of expression—such a lesson, for example, as Dobson and Lang have taught the poetasters of our day. But form alone feeds no soul-hunger. There is permanent life in the influence which brings us closer to humanity or to nature. This is the effect of Mr. Gibson's work. Moreover, he has not found it necessary to go abroad in search of "the picturesque," or to search for the unusual and the grand among our Western mountains and cañons. The phases of nature which he has pictured are those which any of us might see, and yet it is the old story—the treasures close at hand are overlooked until some one points them out, as Mr. Gibson has shown to us the woodland in winter, the opening of the flowers and apple-blossoms in spring, the growth of the witch-hazel along the brooks, the unsuspected riches of old, grassy roads, and even the possibilities of a back yard for an artist-botanist. All this with him is not merely a question of picture making. Most of us know little of the wonderful life of flowers, grasses, trees, insects, and birds, developing and multiplying in obedience to laws transcending any human imagination. Mr. Gibson has brought the knowledge, close perception, and analytical power of a botanist and naturalist to his study of our flora and the smaller fauna. It is not possible for the artist to note all that is seen by eyes thus trained, and so Mr. Gibson has become author as well as artist. Or perhaps it would be better to say that an artist, since the function of his art is simple and direct, can not explain to others all that he may see, if he be educated to look closely into the facts of nature. This education affects his art at every instant, and renders possible to him a sincerity and truth in delineating nature absolute enough to reach Ruskin's standards in earlier years. Yet, however learnedly an artist may draw each tree type, the growth and ramification of branches, the setting of foliage, the structure and arrangement of flowers, the texture of rocks, tree trunks, fur or feathers, it is for the writer to describe consecutive action, and to explain the fertilization of plants, the habits of animals, and all the physiological operations of the natural world. Mr. Gibson's art in itself is instructive, because it is founded upon verity as well as emotion; and his literary work, like his art, represents a great deal more than descriptive picturesqueness, because it is informed not only with a feeling for the beautiful but also with the scientific spirit of inquiry and a love of exact knowledge. And thus the influence of this artist-author is toward that understanding interest in nature which grows by what it feeds upon, and a stimulating influence like this is surely likely to make more genuine proselytes than sentimentalism or "art for art's sake" alone.

Once when Mr. Gibson was asked when he began his study of nature, he replied, "As soon as I was old enough to know a bird from a flower. As a boy, I was always wandering in the woods either botanizing or gathering some new species of insect for my collection at home. I never found an insect or flower that I had not seen before but I tried to learn something about it." Thus the spirit of inquiry which characterizes Mr. Gibson's work was a natural growth; but it was wisely fostered. He was sent to the famous "Gunnery" School in Connecticut, directed by a man of peculiar kindliness and wisdom, who turned childish curiosity into beneficial channels instead of following the policy of repression or indifference practiced by many parents. To this boy, keenly curious as to the plant and animal life about him, Mr. Gunn gave encouragement and help; and Mr. Gibson has paid a beautiful, singularly graceful tribute to his inspiring teacher in the illustrations of the volume dedicated to the memory of Mr. Gunn. Such sketches as Mr. Gibson made at the Gunnery were, as he has said, "trifling affairs, chiefly caricatures." I believe that he received some instruction in drawing at the Polytechnic Institute in Brooklyn, the city of his birth, but his education was interrupted by the failure in business and sudden death of his father, a Wall Street broker. Then followed the not uncommon story of self-dependence, uncongenial occupation, rebuffs, and final success, self-earned. It was against the wishes of his friends that Mr. Gibson abandoned his first venture, in the life insurance business, and yielded to his preference for art. Every successful artist or writer has stories to tell of early pictures rejected and manuscript returned with regrets, and Mr. Gibson encountered his share of rejections and suggestions that he had "mistaken his calling."

His first work for the public, done in 1870, was a short illustrated article upon the interior construction of the butternut, and at about the same time he began to contribute articles upon natural history to the "Youth's Companion," "St. Nicholas," "Scribner's Magazine," and other publications. I speak of articles, not merely drawings, for Mr. Gibson almost at the outset was compelled, as he says, to become author as well as artist. "I could at the commencement gain no recognition for my sketches separately. Refusal followed refusal, until at last, in utter desperation, I accompanied some of my drawings with a few words of explanatory text. This seemed to turn the tide in my favor, and, finding that if I were to succeed I must become author and artist, I drifted into authorship, and at length began reading and cultivating a style of writing." Of recent years most of Mr. Gibson's work has appeared in "Harper's Magazine." There have been many articles written and illustrated by himself; some, idyls of the

seasons, others the shrewd but always sympathetic observations of the naturalist or botanist. The power of sympathy is one of the charms of Mr. Gibson's study of nature. He may dissect and analyze, but it is always with a reverent and loving touch, always with an appreciation of the intelligence of design, of beauty of form and color and local atmosphere. It is not easy to realize how much this most active of artist authors has done for the hundreds of thousands who are reached by "Harper's Magazine," but his books form an admirable record of achievement. In 1882 Mr. Gibson published his "Pastoral Days; or, Memories of a New England Year," a cycle of the seasons, which was followed in 1883 by his "Highways and Byways; or, Saunterings in New England," which included papers called "Along the Road," "The Squirrel's Highway," "Across Lots," and "Among Our Footprints." Mr. Gibson's "Happy Hunting Grounds," which came next, was published in 1887. Unlike the artists who contemn home themes, Mr. Gibson has interpreted his world and ours, depicting what any of us might see near and even within the city gates, if we had the power of vision. In his own back yard in Brooklyn Mr. Gibson found nearly seventy varieties of flora. Among the feathered inhabitants of Prospect Park he discovered woodcock, partridges, rose-breasted grosbeaks, rain-crows, and tanagers. At Coney Island and Rockaway beaches material has awaited him among the cedars in the few unfrequented corners. His summers, which are spent at Washington, Conn., are always devoted to the gathering of notes to be "worked up" in the winter. "Sometimes," he has said, "I will walk through ten or fifteen miles of woodlands and pastoral country," and we can imagine how fruitful each of these walks must be. Mr. Gibson, of course, has traveled through New England and the East, but he has never gone abroad. His longest journey, I believe, was through the South in company with Mr. Charles Dudley Warner and others of the Harper staff. In Louisiana alone he journeyed over two thousand miles, not only on the beaten track, but also exploring bayous and cypress swamps, and from his Southern trip he brought back, in addition to many sketches, six hundred negatives taken with his own camera, and several well-filled books of notes upon Acadians, Creoles, planters, and freedmen, and all the phases of Southern life. Some results of this journey have been seen in "Harper's" in the illustrations of a series of articles upon the New South. It would not be easy to enumerate all the books which Mr Gibson has illustrated wholly or in part "Nature's Serial Story," by Mr. Roe, is but one among many. Mr Gibson has not confined himself to pen and ink and wash drawings, but within eight years he has become a regular contributor to the exhibitions of the American Water-Color Society. At the present exhibition there are thirteen of his water-colors, a contribution to the landscape art of the collection which deserves more than a passing notice.

As to Mr. Gibson's methods, it is possible to quote from the artist himself. "The sketches which the public see are very rarely drawn direct from nature. I have worked out-of-doors, and one paper, 'Wood Notes,' was written partly from nature, but I am not a believer in making the final picture, whether of pen or pencil, direct from the natural object. I am a firm believer in the fact that contact with the physical object out-of-doors is distracting to the higher elements of imagination as applied to the medium of painting. Let an artist, if he is to paint a scene in the woods, for example, first spend a reasonable time in the woods merely for contemplation, or reinforcement of facts by study, and then, going back to his studio, work from his memory, and the result will be infinitely better." Mr. Gibson has an unusually retentive memory. "A flower or bird once seen and studied by me," he has said, "I remember its formation almost to the minutest detail. This is, of course, irrespective of perspective, which is intricate in a flower and which is difficult to invent." As a rule, Mr. Gibson "writes to" his drawings. These are first made "following some prescribed course of thought. While I am perfecting them, the text takes shape in my mind, so that when I have finished with the artistic part, the literary portion is quite specifically mapped out in my thought, and I have but to transfer it to paper."

In the newspaper article from which I quote—one published by a "Literary Leaves Syndicate" some time since—there is this bit of personal description: "Mr. Gibson is of medium stature, robust in form, with a kindly face. Black hair, beard, and mustache, and eyes that sparkle when their owner is in animated conversation, and the reader has a rapid pen picture." It may be interesting to know that Mr. Gibson places our own George Inness first among living landscape painters, and he is an enthusiastic admirer of the work of Alfred Parsons Of Mr Gibson's own work most of my readers have been able to judge for themselves. To me it seems that this work has done more good than we can know. None of us can estimate the influence exerted by the books of White of Selborne, or Richard Jefferies, or Thoreau, or John Burroughs in his earlier and less conscious writings. Putting aside the form of expression, we know that the sincere lover of nature who can so express himself as to influence others toward nature is doing a most wholesome work if we regard him merely as a propagandist. When there is also the spiritual delight, the emotions which the artist feels and transmits through those most democratic mediums, wood-engraving and photographic processes, it is clear that the work is to be regarded as a permanent and beneficent influence.

PERSONAL PURITY.

I.

By the Rev. T. T. Munger, D.D.

"Blessed are the pure in heart: for they shall see God."

"My strength is as the strength of ten,
Because my heart is pure."

"But in me lived a sin
So strange, of such a kind, that all of pure,
Noble, and knightly in me twined and clung
Round that one sin, until the wholesome flower
And poisonous grew together, each as each,
Not to be pluck'd asunder."

—[Tennyson: The Holy Grail.

BURKE says in his first letter on "A Regicide Peace" that "all men that are ruined are ruined on the side of their natural propensities." This is a general assertion, and may have some exceptions in those few who are almost without natural propensities, but have instead some overmastering intellectual passion, such as avarice or ambition It is, however, true that most men who are ruined—the men whose lives crumble and fall apart and come to nothing—reach such an end through natural propensity or appetite. It may be one of several appetites, but they are mainly alike and work in one way. They all rest on natural desire—an innocent thing when properly governed, but when not so used a habit is formed that usurps the will, dethrones conscience, and drives the man into ruin.

The history of the ruin of a man is usually marked by these steps:

1. Natural desire—the innocent starting-point.
2. Unlawful gratification of the desire, and thus the formation of a habit.
3. A subtle growth of the habit.
4. Mastery by the habit.
5. Ruin by the habit.

This history may have many attending features. The destroying habit may spring out of ignorance; it may come through evil associates; it may get possession through unusual and overmastering temptation, or by false reasoning. It is often associated with other evil courses, but commonly it is the cause of them.

I might generalize these statements and say that men who are ruined are commonly ruined through their *bodies;* that is, the evil work begins there. On the other hand, I might say that a man who is saved and becomes a true man lays the foundation of his success in his body; he was first saved in his body and then all the way up; he first got into right relations to his body—secured the mastery of that, set and kept it to its right use and place, and on such a basis reared his structure of character and success.

These thoughts prepare us to consider a subject of great practical importance, but one not easy to speak of. To speak much of it, or too plainly, is to step upon the ground of the vice itself, or perhaps to kindle the fire we would extinguish. But it is not necessary to speak with great definiteness. When the word *chastity* is uttered, we understand the field and scope of the virtue it names, and of the vice of which it is the opposite. We understand what the word *purity* means and what conduct it covers. When a life is said to be *vile*, we know what habits make it such. The vice of such a life is so well understood that it does not need to be fully named; silence is the loudest and clearest speech. When we cannot speak of conduct we know too well what it means. Such treatment of the vice should be enough. What stronger condemnation of a life can there be than that it cannot be mentioned? What a verdict against conduct when it is spoken of in whisper and with hurried words and shamed countenance! This would be enough to fix one's position in this matter if it were not for the strength of temptation and the self-deceptions and sophistries that beset the young.

Much of the vice to which I refer has its beginning in partial ignorance; more comes about through self deception as to what is right and what is wrong; more still results from the sheer force of temptation. Hence it is necessary to speak of the subject, to clear away the sophistries, and to brace the will against the force of the temptation. The latter is all I shall attempt to do; for I do not hesitate to recognize the fact that there is a battle to be fought by every young man. He is, as Shakespeare says,

"At war 'twixt will and will not"—

a war that he must fight out for himself. But he may be helped by having shown to him good standing ground; by having good weapons put into his hands; by having pointed out to him the value of victory and the loss of defeat.

Assuming what all well understand—namely, the force and subtility of the temptation, and the need of all possible help and inducement—I will name some of the guards young men should put about themselves, and also some of the ways in which they can strengthen themselves against the assaults of passion.

It is almost needless, because so nearly self-evident, to say that you should avoid, so far as possible, all contact with persons of depraved character. To permit one's self, even in the way of curiosity, to associate with women of depraved character is to tread the crumbling edge of hell. To take one step in that direction is to enter on a path from which there is no return. Fools venture into that path, thinking to return after going a little way for a little while—for such is always the excuse—but the little way and the little while lengthen into a journey that is never retraced, or so only as by fire. There are miracles of grace and salvation, but no wise man will count on them in advance.

It is almost equally needless to urge you not to associate with men who associate with such women. The moral contagion of such contact reaches far. The man who comes into close contact with such evil carries it with him wherever he goes, and makes an atmosphere that no pure mind can breathe. I speak to those who know enough to keep off from that fatal ground but yet feel the stress of the battle that every young man is called to wage, and so I will turn to other phases of the subject.

1. *I urge a proper and careful use of the imagination.* If you will learn to command your thoughts, your conduct will take care of itself. The widest gate into man, both for good and evil, is the imagination. It is holding the forms or pictures of evil before the mind without intending that they shall become acts that leads at last to their commission. We fancy how it might be; we picture the gratification; we turn the forbidden thing over and over, and deem it excusable because it is all within the mind, and so has no reality. The imagination is strong in early life, and often—before the dangers of its fascination are learned—the mind is made a chamber-house of evil imagery, especially for the passions. Conduct remains pure, but evil is wrought in the imagination. But imagination and conduct are made for each other. Thought means conduct; fancy and reality approach each other, drawn by natural affinity. The hour of special temptation comes, and the smoldering fire flashes into open sin. We are prone to say that *thinking* does not harm, that one may *think* of anything so long as he acts rightly, forgetting that all evil springs first out of the heart, and then mounts into the mind, whence it issues into action. Sudden and unusual temptation accounts for some sin of the sort we are considering, but most of it springs from brooding upon it, from feeding the imagination upon its forbidden pleasures, from turning it over and over in the mind like a sweet morsel in the mouth. When there is such a habit as this, the will and conscience lose their power. When we consent to an evil deed in thought, we involve the will to a certain degree. When we dwell on a forbidden indulgence, the conscience is partly won over. One cannot thus indulge in fancied pictures of evil without weakening the power of the will and conscience, as well as of those finer qualities that stand guard about us. It is true that we cannot avoid the momentary thought and impulse, but it is one thing to have passing thoughts on such matters, and another to cherish and prolong them. As the wise father said: "We cannot prevent the birds from flying over our heads, but we can prevent them from building nests in our hair." I am not now speaking of the sin of allowing such images to stay in the mind, but of the danger. Keep a pure heart if you would have a pure life. Make your mind clean if you would have a clean record. Our directions and courses come from within; as we think, so are we and so we act. If we suffer ourselves to think in vile ways, we shall become vile. Hence, the very hardest part of the battle you have to fight is just here, and here the victory is to be won. There is enough around and within us to start the mind in these directions—pictures in windows, posters in the streets, scenes upon the stage, items in the newspapers, the stirrings of desire in ourselves—enough there is to start the fancy on its fatal errand if we but give it the reins. There is but one thing to do when the mind gets to running in this direction, and that is—to stop it. Down brakes! Get on another track!

The imagination is our noblest faculty. By it we make discoveries, and escape the limitations of space, and create new worlds of beauty. It is too grand a faculty to be used for lust; but because it is what it is, it can be so used, and with awful power. Hence the need of keeping control over it—using it only in ways that are high and beautiful and good.

The Home.

"THE MAN OF THE ISTHMUS."

By Eleanor Kirk.

A DISTINGUISHED member of the Paris Academy of Surgeons has given as the result of his experience that the men whose heads are full of great schemes and upon whom devolve vast responsibilities are not the ones who are apt to break down in health, and for example pointed to M de Lesseps.

"Take the Panama Canal enthusiast," he said. "A man whose thinking machinery is apparently taxed to the utmost, and yet he is generally in splendid physical condition, always amiable and full of vivacity. An American lady," the physician continued, "taught me the meaning of your word 'chipper,' and it applies more perfectly to M. de Lesseps than to any man of my acquaintance." Perplexed and *ennuyed* royalty always seeks out this man for the sake of the warmth and good cheer which he never fails to radiate. Prince William, for instance, who is taciturn and not over strong physically, finds the greatest comfort in the society of this wonderfully cheerful and inspiring man; and the Empress, who knows his tastes and likes to please him, is kind enough to wear the colors and the costumes he cares for at her informal teas and receptions.

A gentleman of infinite leisure and great wealth once asked M. de Lesseps how it happened that he was always smiling.

"Because I am always happy," was the simple reply.

"And do you sleep well?" was the next question.

"Like an infant in its mother's arms," said "the Man of the Isthmus."

"What opiates do you take?"

"The concentrated essence of hard work," was the instant response; "the opiates of labor."

"But you do no work that requires the exercise of muscle," his companion observed.

"You are quite mistaken, Monsieur. Before my head becomes too much fatigued I chop the wood and swing the dumb-bells and walk miles and miles, until I am so beautifully tired that I am in love with everybody and everything, and could go to sleep standing up."

When asked, a short time ago, in view of the many obstacles that seemed likely, from a human point of view, to defeat his project, if he were not becoming discouraged, he said, in his blithest manner:

"Discouraged! All the time my friends are asking if I am not discouraged. Why is that despondent word so much used, I wonder? I am not discouraged. Indeed, I have never yet had time to become acquainted with the meaning of the term. I am simply trying to carry out a great idea. And then there is so much conversation about *failure* With Richelieu, I repudiate that word. Shall I fail if some one else carries to completion what I commenced? Certainly not."

At another time, when asked where he found the capital for his great work, he replied:

"In the woolen stockings of France. There it is saved by peasants and workmen who are intelligent and know how to wait for returns. I have found that the peasants of my country are far more intuitive, clairvoyant, and patient than the rich ones of the earth. Hard work, fresh air, simplicity of life, have a tendency to develop these admirable qualities."

MR. BEECHER ON HYGIENE.[1]

HENRY WARD BEECHER. The worst poison for the human body is the dead matter which is being in some way perpetually thrown off from it. If any of the great excreting arrangements are blocked up, and the pores of the skin are not cleansed, there is an accumulation of this dead material, much of which is of a deadly nature, and is more or less absorbed by the mucous surfaces, or through the absorbent system gets into the blood and circulation again; and wherever the blood goes, there it diffuses this poisonous matter. Now, the brain system is most sensitive, and very apt to give rise to other pains and obscurations, so that when a man dies of Bright's disease of the kidneys the origin of that was in his brain primarily, but for some reason or other the kidney gave way rather than some other part of the body. Brain diseases are very greatly on the increase amongst us, especially the obscurer ones.

Q. What are the causes?

Mr. Beecher. The intense excitement that is brought into every form of American life and society—into business, politics, pleasure, and even religion. With us nothing is mild, nothing is moderate, nothing is satisfying, nothing is pleasant. We go in for intensity; our very idea of enjoyment is rapture. The peace of God which passes all understanding is an unknown territory, a great Desert of Sahara, to most of the people.

Q. What is a young man who is living in one of our great cities under the pressure of constant strain to do? How is he to nerve himself to keep up with his competitors? What is his remedy?

Mr. Beecher. I don't know.

Q. Must he kill himself?

Mr. Beecher. Whoever and wherever and however situated a man is, he must watch three things—sleeping, digestion, and laughing. They are three indispensable necessities. Prayers are very well, and reading the Bible very well indeed; but a man can get along without the Bible, but he can't without the other three things. People who are sluggish and sleep much never break down, and you will find, if you can learn the histories of men who have lived long lives—up to eighty, ninety, or one hundred years—some of them may have used opium, and some tobacco, and some Bourbon whisky, and some didn't—that all these long-livers were good sleepers.

Laicus. Supposing a man begins to find a falling off in his sleep—that he does not rest quite as well as he used to?

Mr Beecher. Then he must regulate it, just as a locomotive engineer when he finds any portion of his machine is not doing its work properly. He screws up here and unscrews here, lets in more water or gives it less, just as he sees the nature of the case requires. I treat my body precisely as an engineer does a machine.

Laicus. Would you call in a doctor to find out what he could do to relieve you?

Mr Beecher. They don't know anything about it half the time.

Laicus. I know a young man of the Brooklyn Y. M. C. A.—a bright, smart fellow and a good fellow—who came in to see me at the office the other day, who seems to be breaking down in this way. At first he could not sleep for one or two nights at a time; it went on till finally he cannot sleep for a week at a time. He has now gone off for a change, but it is a question whether he will be able to resume work at all. When a man sees this unrest first coming on, that he cannot sleep, but only dozes for an hour or two, what should he do?

Mr Beecher. That depends entirely upon the system of every single man. If a man came to me to ask the question, I should look him over and get more perfectly acquainted with him, and then endeavor to apply the general principles to his special case. Every man has or ought to get just so much sleep as his nature needs. If he is of a very highly nervous organization he will want seven hours; if he is of more phlegmatic temperament, he will require from seven to nine hours.

Laicus. I thought it was just the other way.

Mr Beecher. No. What is sleep?

Mr Valentine. Ask the inventor!

Mr Beecher. What is done during sleep? The object of it is simply to allow the whole system an interval of rest while the body is cleaning out the ashes. Every action, every thought, every motion, consumes just so much fiber or substance of the body, and that dephlogisticated matter is there, and you are all the time increasing the quantity of it by every vital action during the day. The process of carrying it off is nowhere in proportion to the result of that which increases it. Now comes night. Man lies down quietly, full length; his heart is still at work, but not half so hard as it was in the daytime. It is pumping a horizontal instead of a vertical stream of blood, and its labor is decreased; the breathing is easier and deeper, and the blood more thoroughly aerated. All night the rest of the system is free from activity, and the emunctories and absorbents begin to take up the matter and pour it off. Your urine and evacuations are also charged with the coarser parts of the fuel which is burned in your system, and you wake up in the morning refreshed. What is this but precisely the same operation as it would be in a furnace where you burn wood all day long till you choke up the chamber? Rake it out with a grate picker, clean out the ashes, give it fresh fuel and a new draft, and it goes on. It is just the same as a man is after sleep. Men sleep fast or slow in perfect analogy with physical characteristics. A nervous man who thinks quick and walks quick and works quick, sleeps quick. He does up in an hour more work than a phlegmatic man does in two, and even in sleep all the operations of his nature go on in the same proportion more rapidly.

Mr. Valentine. I've been called to account often for eating fast, but I never could eat any other way. I recollect a statement of yours a good many years ago that a good man was like a trout . . . and I've taken refuge behind your theory ever since.

Laicus. Well, here is this man who cannot sleep; what were you going to tell us about him?

Mr Beecher. A great many men are so nervously organised they are not fit to be in certain places they undertake to fill. Then they must change their business if they find the pressure brought to bear upon them is greater than they can well bear. There is no other remedy for them as long as they remain under such a pressure. They must go into something else, no matter how providential their position may seem to them, or how great and open a field of usefulness may be before them. The open field is their open grave. Let a man leave his Christian Association and go into the express business. He'll build up and grow fat because he lives in the open air and is traveling, constantly in motion. *He* isn't troubled about sleep. Take a man who is a lawyer, who exhausts himself in courts and badly ventilated rooms day after day. By and by round comes May and June, and the man is thoroughly fraxed[1] out. Start him into the Adirondacks and let him camp out there for a month. He won't have been there three days before he sleeps as soundly as a stone, and when he comes back he is virtually a new man. He had been grinding away his vitality, just the same as a grindstone lessens in diameter from year to year.

Laicus. If I find when night comes that I don't sleep, is there any specific remedy for it?

Mr Beecher. A good deal can be done in the way of inducing sleep. If I have been doing a very considerable deal of work, and I find I am affected by it, I take a glass of lager beer or of the best brown stout, or something like that, just before I go to bed. That will ordinarily make me sleep like a top when it has been simply the regular amount of excitement and fatigue; and sometimes, during a long trial or some other strain on the mind, when the unrest becomes still more serious, I find bromide of potassium will for once or twice do the business. Bromide is one of the more genial things to me than either of the sodas or potassas.

Laicus. What do you think of opium?

Mr Beecher. I never touch it. It is dangerous, and always leaves an after effect.

Laicus. You have given us the philosophy of sleep. Why is it that it is ever impossible for a man to go to sleep when he is filled up with waste?

Mr Beecher. Simply because the brain has become so excited by the application of stimulating blood to it—for it is that which stimulates the brain. If you were to microscopically and minutely examine the brain, you would find it was more or less suffused in parts and there was a low state of inflammation produced by this super-stimulation continued too long. The brain has had no time to do its work and get rid of its blood. This is kept up, perhaps, until in time it changes the very substance of the brain—its very structure, in a degree—and it becomes incapable of performing its functions. The labor carried beyond a certain degree of intensity more or less changes the very physical structure of the brain itself in some men, though others have a tough, tenacious brain that resists strain like India rubber, and comes right back to its original condition as soon as it is removed. My brain is as hard and tough as a foot-ball.

Laicus. Does lecturing at night give you any trouble?

Mr Beecher. Not a bit. I can preach all day Sunday like a flash of lightning and go home and sleep like a top.

Laicus. I can't sleep well after speaking at night.

Mr Beecher. You don't preach well enough, that's the trouble.

Laicus. How would practicing do?

Mr. Beecher. That's what breaks down people! It's a very vicious idea, and right against the whole modern doctrine of the division of labor, that a man should practice what he preaches!

Laicus. Would you suggest any ordinary rule for the average man?

Mr Beecher. Don't do any work after supper to excite the brain to work. The French is the most perfect system of living in this respect among professional workers, and the English is apt to be the very worst. A Frenchman rises at six in the morning, dresses, eats a roll of bread and a cup of coffee, and then he goes right at his studies. After he has dressed and taken his bath, his roll and coffee, which are light but sufficiently nourishing and put him in fine cheer, he studies till about eleven, doing original and hard work. Then he goes out on his professional duties from that time till five in the afternoon, or six, when he comes home and takes his dinner. Then he goes to the theater or opera, or round to see his friends, and so makes the evening pleasant, and to bed at eleven o'clock. A man who will treat himself in that way can work forever.

Laicus. How can you do that in this country, where you have to take your meals when other people do?

Mr Beecher. There's a little coffee pot I have got, in which I put my coffee over night in a little box. In the morning I pour the cold water into the top, fill the little ruffle with alcohol, and touch it off with a match. Before I get half dressed it is made there on my bureau without the least trouble whatever. This and a piece of bread and cheese—I don't eat butter from

[1] 19th December, 1879. Conversation begun with Mr. Abbott and Mr. Valentine, and taken up in middle.

[1] Not in the dictionary.

November till it comes round to April again, because it ain't butter; butter wants green grass.

MR VALENTINE. I'd like to have you take charge of my butter dairy.

MR. BEECHER. You could very safely trust me to do so, for all I should eat of it! I take cheese after November regularly, as a matter both of hygiene and taste. Two thirds of the butter going through the country has a foul taste to it, and to a man whose mouth knows what butter is it is a great deal easier for him to just forego it at once for a bit of cheese and plain bread. I have come to know now the taste of bread. If you cover it with molasses, or cover it up with currant jelly, and all the rest of the sweet stuff, or smear it over with butter, nobody knows really what bread tastes like; with sweet white bread and a cup of coffee you have a really excellent meal, and it is worth a man's while before he dies to learn once in a way how wheat does taste. I could take, about ten o'clock, if I was hungry, a slight breakfast *à la fourchette*.

LAICUS. Do you always take breakfast at ten o'clock?

MR. BEECHER. No. I could work very easily on such a breakfast until one o'clock.

LAICUS What do you take cheese for?

MR. BEECHER. I find it is very nourishing; good American cheese is, I think, not to be beaten. I sometimes take thin *fromage de Brie*, because I can spread it on the bread like butter. I get through my hard work usually about one o'clock, unless I have an evening engagement, such as speaking, for instance. The course of thought and speaking exercises you, opening the pores, and you carry off pretty much all the nervous feeling, unless you are shut up in a close room with bad, poisoned air. [LAICUS. People generally are.] I sleep with my window open—in the adjoining room, or in my own room, so as to have fresh air all night; if I find I am restless, I get up and walk around the room until the whole of my skin is slightly chilled, then go back to bed, and that puts me to sleep. The blood rushes to rescue any point that is attacked. Put one foot before going to bed in ice-cold water, there is an alarm all over your system. The blood rushes down to the feet, and restores the balance of the circulation in one minute, and your feet will burn as if they were on fire; but persons of feeble organization will need a substitute, such as violent rubbing, which, however, will have for its effect the equalization of the circulation by its action on the nerves in drawing the blood to the skin and diffusing it over the surface of the body.

THE TRAINING AND GUARDING OF DAUGHTERS.

A LETTER TO A MOTHER.

By FRANCES A. HUMPHREY.

A RECENT paper prints a letter from a young girl written to its correspondence column and containing a query. She had called upon a young man who was somewhat familiarly known in her family, at his private rooms. Shortly after her arrival two other young girls called. She outstayed them, and her query was whether her doing so was a breach of etiquette! She seems not to have questioned the propriety of her going there at all!

A successful actor comes into a city to fulfill an engagement. He is immediately overwhelmed with letters and gifts from young girls who have seen him only upon the stage. He may be married or unmarried, of good or of ill repute; it matters not.

A brave deed is done, such as the rescue of unfortunates from a sinking ship. And the post brings to the rescuer, from all over the country, letters written by young girls, full of gushing admiration, many of them containing the photograph and a lock of hair of the writer, and asking for a return in kind.

A young girl comes to the city, makes the acquaintance of a man in the public park, and is decoyed into a house from which she is barely rescued in time by the police.

Still another makes the acquaintance of a wealthy, dissolute young man while away from home. He never visits her there, but they meet at places outside. By and by she disappears. There is a public scandal, a trial in the courts, and the poor young creature rests in a dishonored grave.

Several young girls of respectable families meet and make the acquaintance at a skating-rink of a woman who offers them extra inducements in wages to go to the city in her employ. They do so, and the result is their loss of personal purity, and, at the trial which ensues, the sad picture of the mother of one of them called upon to testify as to the previous chastity of her daughter.

Now, in all these cases where lies the responsibility? Who is to blame? Is it not the mothers who neglected to train and guard their daughters?

Do you teach *your* daughter the impropriety of writing to a stranger, be he popular actor, preacher, the doer of a brave deed, or what not?

Do you teach her to shrink from the advances of a stranger, whether man or woman, in all places where she may chance to be?

If she must journey alone in a railway car, do you guard her at least by your teaching, if you cannot by your presence? Do you give her similar advice to that once given to a young girl about to start alone upon a journey—"Accept all civilities in the spirit with which they are offered; but the moment a stranger begins to express a personal interest in you, to try to learn your name, beware of him. *No gentleman will do this.*"

Do you teach your daughter to confide in you? I have a little friend, aged five, who, when I tell her a story, always says, "Now I must go and tell mamma." And as I watch her trotting off in search of that mother, it is with a thankful heart. For I am sure that so long as she "tells mamma," all things will go well with her.

But if you wish your daughter to confide in you, you must begin betimes. You cannot turn her over to servants or out-of-doors, for the sole purpose of ridding yourself of her, without reaping the legitimate fruit in the loss of her confidence.

"But Mary don't want me neither, and I must stay somewhere," said a little girl whose mother had thus dismissed her. And your little daughter must stay somewhere, and if not with you she will be with those who will win her confidence, to her and your lasting unhappiness.

Teach her to tell you all she does and says, and what others say to her. Or, rather, cultivate in her that instinct which impels her to run to you with everything. There is hardly any greater safeguard for a girl than this. The tempter does not venture far with a daughter who tells everything to her good and wise mother.

And do you teach her, both by precept and example, the value and beauty of a low, well-modulated speech, of a modest attire and a general quietness of demeanor?

Do you teach her that no young lady should ever call upon a gentleman at his private rooms? that the right sense of society has long settled that question? Though I venture to say that, if you have trained her aright, such will be her sense of propriety that the impulse to do so will never arise.

"Young men are not admitted to the young ladies' room," I said, speaking to a young man concerning a certain large school.

"Ah, but I have been!" he replied. "Some girls we know smuggled several of us fellows in one evening."

And not many years ago a story for girls was published in a young folks' paper in which was told how several girls stole away from their boarding-school one night and went off to swim in the river with as many young men. And it was represented as a fine thing to do, thus to "get round" the teachers in whose care they had been placed by their parents. Not a word was said as to the impropriety of such action. It was treated simply as a huge joke.

But I trust that your daughter has been so trained that she would shrink from "smuggling" young men into her bedroom, or from going in swimming with them as a midnight lark.

And, having thus taught her concerning the conduct of life, your next duty is to accompany her in all public places, or, if you cannot always perform that duty yourself, to delegate it to some other woman in whose discretion you have confidence.

"But why," you ask, somewhat indignantly, "why is that necessary? I can trust my daughter."

"Certainly you can *trust* your daughter. But that is not the question. Do you not wish to guard her?"

You do not cast your jewels into the highway to be trodden under foot, to be glared upon by the sun, stormed upon by the tempest, and exposed to the greed of every passer-by, and expect them to be restored to you in their pristine integrity. Then why should you expect to so treat that most precious of all your jewels, your daughter, and receive her back unharmed?

To public places of amusement, to large fairs, the theater, the opera, no young girl should go unaccompanied by her mother or some other matron. The days of the skating-rink are, happily, passing away, but the public ball and the casino remain. No place where the public are admitted for a given fee is a fit place for your daughter except you be with her.

And, above all things, do not suffer her to go to a crowded summer resort without you. And this is not the teaching of an effete European society, as is sometimes said, where all men are corrupt and all women weak through a training based upon false standards. It is the teaching of common sense.

At such places congregate all sorts and conditions of men and women. Your daughter may make acquaintances whose very presence is an insult to her maidenliness. In her ignorance she cannot judge, and you should be near her to guard her.

There, too, are found those women who wallow in scandal; it is their daily bread. You wish to keep your daughter from a knowledge of evil, as all good mothers should. Then should you be at hand to shut the mouths of these creatures, whom even the blush of an innocent girl cannot abash.

During all the writing of this letter I have had a little picture in my mind. It hangs serenely in that gallery we call memory. And it is the picture of a young girl. When I saw her she was with her father and mother stopping at the same house with myself. Her mother was an invalid, unable to accompany her daughter, and the father was usually in close attendance upon the mother. She was twenty, and a college student; a sweet, bright girl who charmed every one. And especially did she charm a young man who was in the same house. He was a manly fellow, and a favorite, but, of course, we knew nothing of his antecedents.

He asked the young girl to accompany him to the Casino one evening. She referred him to her father, who refused his consent. He declined to have his daughter go anywhere with a young man of whom he knew nothing.

The next day, as I was in my hammock, the girl came and sat by me, saying, laughingly, "Don't you think my father and mother are most too careful of me?"

"No," I answered promptly; "not a bit."

A few days after, however, it was understood that I would chaperon them if her parents would consent to her going. And here is another picture. I came suddenly upon it upon the veranda—the pale little mother and the father, and the tall, stalwart young man standing before them. He had proffered his request, and was awaiting their answer. It was granted.

"And," said he to me afterward, "it was the first time that I ever did that. No young woman ever before referred me to her father and mother."

"But you like it," said I.

"Yes, I like it," was the hearty response. "It is the right way."

And, curiously enough, the mother said almost the same thing to me her daughter had done, when she thanked me for acting as chaperon.

"Perhaps you think we are too careful of our daughter," she said.

"Not at all," was my reply. "Were I so happy as to have a daughter, I should wear her as a queen her jewels; to be looked at from afar, but altogether too precious to be touched by profane hands."

THE BELLS OF LIFE.

RENAN, in his "Recollections of My Youth," says: "One of the most popular legends in Brittany is that relating to an imaginary town called Is, which is supposed to have been swallowed up by the sea at some unknown time. There are several places along the coast which are pointed out as the site of this imaginary city, and the fishermen have many strange tales to tell of it. According to them, the tips of the spires of the churches may be seen in the hollow of the waves when the sea is rough, while during a calm the music of the bells, ringing out the hymn appropriate to the day, rises above the waters. I often fancy I have in the bottom of my heart a city of Is, with its bells calling to prayer a recalcitrant congregation. At times I halt to listen to these gentle vibrations which seem as if they came from immeasurable depths like voices from another world. Since old age began to steal over me, I have loved, more especially during the repose which summer brings with it, to gather up these distant echoes of a vanished Atlantis." Is there one for whom these bells from the city of Is in the heart do not ring out?—their echoes calling back pictures that have made or marred, enriched or impoverished, life. For the early surroundings of our lives are the background whose colorings give the tone to our conduct of life.

The man or woman whose first recollections are of a hurried, worried mother, of a home in which there was no time for the graces of life, carries the impress and lives under the whip of that early pressure to the grave. What more blessed memory is there than that of a calm, earnest, well-dressed mother who was the presiding genius of a home that was the reflex of herself in all its arrangements! And for this wealth is not essential. A life adapted to the income, lived independent of the neighbors' standards, a disregard for the non-essentials of living, a life of plain living and high thinking, is the impetus to noble living, that rings perfect harmony from the bells of the city of Is in the heart.

What mother wishes to live in the memory of her children as the seamstress or cook who presided in their childhood's home? Yet how many mothers are making only such memories! They are associated with the animal requirements, and have no companionship in the real life, know next to nothing of the inner life—the tastes, the hopes, the temptations—of their children. To such mothers meat is more than life, and raiment much more than the body, except where it is their own raiment, which often sinks below the zero in their calculations of the important things of life. "I want my little boy to remember that his mother wore red bows on her shoes," said a wise woman when rebuked for frivol-

ity because of the red bows on her Newport ties; yet was not their presence the keynote of that mother's relations to her little son? Did they not tell the story of her ambitions, and reveal the companionship that grew with years? If only more of us could remember mothers with red bows on their shoes, the bells from the city of Is would ring out carols with their anthems, would ring out melodies instead of harsh, disjointed notes that rasp even to their last faint echoes.

What mother would not want her memory to ring out the help appropriate to the moment of need in her child's life? What greater blessing can she ask than to have the memory of some word of hers arouse her child to duty and to God; to have the principle of the life she lived in his presence hold him firm in time of temptation; to have her philosophy of life make the rough places in the way her child must walk passable, though the feet bleed in the treading? Every day the bells of the city of Is are being tuned in each child's life to ring out at the supreme moment in that life hope, encouragement, triumph, indifference, ignorance, despair, while the undercurrent of their music is the animating purpose of the life.

Our Young Folks.

THE SAD FATE OF POLICEMAN XXI.

By Charles Barnard.

EVERYBODY said he was a very disagreeable man. Four times a day he marched solemnly through the street, saying in a gruff voice to every boy or girl he met:

"Move on there! move on!"

"I should like to know," said Johnny Slowe, "where a fellow is to move to."

"Policemen are dreadful," said Sarah Elderberry. "I don't see why they are born."

Policeman XXI. had just passed for the second time that day, and a deep gloom had settled upon the block. Several velocipedes had stopped their mad careers. Two round hoops had run slower and slower till they fell on the sidewalk. Two kites had turned tail in the air and broken their heads against a telegraph pole; and one poor little red balloon had sailed calmly away in the sky, leaving its four-year-old owner with only a piece of thread and some very salt tears.

"It is simply awful!" said Sarah Elderberry. "Life isn't worth living with that policeman on the block."

Sarah Elderberry was the oldest girl between the avenues, and all the children gathered around her to hear what she would say.

"I think we ought to have an indignation meeting, and pass resolutions, and give them to a committee."

"I can write the whereases," said Luther Melancthon Tucker.

"What are they?" said every one at once.

"Why, you say it this way: Whereas, Policeman XXI. spoils all our fun, and won't let any one have any good times; and whereas, he hates tag, and Follow my Leader, and kites, and snow-balls, and Little Sally Waters, and the Farmer in the Dell—"

"And dolls!"

"And marbles!"

"And velocipedes!"

"And just everything!"

"Therefore," continued Luther Melancthon Tucker, "be it resolved that Policeman XXI. be abolished."

This resolution was received by the entire company in dignified silence.

"We must put it to vote," said Sarah Elderberry. "Every one in favor of this resolution please hold up their hands."

Every hand was held up, and it was declared to be a highly unanimous vote.

"The chair must appoint a committee, and the committee must present the resolution."

"Well," said Johnny Slowe, "you fellows may resolute as much as you like, but I'm not going to committee any officer in the city."

"You don't give the resolution to him. You just take it to the Mayor, and he will fix it."

"For my part," said Jeannie Sweetway, "I think the best way would be to just go to the policeman and tell him how it is, and that we don't mean any harm, and all that."

Jeannie Sweetway was regarded by the entire block as a timid little thing who wanted every one to have a good time, whether any good times came to her or not.

"Oh!" cried the boys. "Perhaps you would like to be a committee to reason with him."

"If the spirit moved me, I would. Thee is very wrong if thee thinks I am afraid of Friend XXI."

Jeannie Sweetway's mother went to Friends' meeting, and when Jeannie was in earnest she always used very plain language.

"Oh, for gracious!" cried the Chairman of the meeting. "Fly for your lives! XXI. is coming."

True enough. Policeman XXI. was sauntering slowly toward them, and idly stepping on every coal hole in the walk as he marched along.

"I move we adjourn."

"All those in favor of—"

The vote was never taken, for the entire congregation dispersed in various directions. All? No, not quite all. The Chairman and Jeannie Sweetway lingered for a moment.

"He will catch you. Why don't you run?"

"I'm going to reason with him. I shall ask him if he has any boys or girls."

The chairman was horrified, and, grasping her skirts, ran ingloriously away.

Policeman XXI. came slowly nearer, and looking earnestly at the group of children gathered on the door-steps on each side of the way.

Suddenly, to the horror and amazement of the entire block, he disappeared. They thought at first he had sunk into the ground. He had almost reached the place where the intrepid Jeannie stood ready to meet him, when he stepped on an unlucky coal hole and the cover tipped up, and down he fell, feet first. Fortunately for history, he was a very big man—too big for the coal hole; and he paused in his mad flight underground and stuck fast up to his waist in the iron ring round the hole.

And there he stood, with his feet in the cellar and his head and shoulders above the walk. One hand clasped his trusty club and was caught in the hole. The other hand was free, and was extended on the cold stones.

The moment Jeannie Sweetway recovered from her fright at this truly horrible accident, she said to the unfortunate XXI.:

"Is thee hurt, friend?"

"No, Miss. It jarred me some, but I'm standing on the coal."

"Can thee not get out?"

XXI. wriggled and wriggled, and tried to pull himself out, and then he laughed in a big bass voice that seemed to rattle all the windows in the block.

"What will the force say? Stuck in a coal hole!"

"Then thee is not hurt?"

"Not a bit, Miss."

"Oh! I'm very glad."

The Chairman at once saw that their great enemy was at their mercy, and she beckoned to every one to come near. Of course, every boy and girl gathered round the unexpected prisoner. The occasion was both awe-inspiring and highly amusing. The big policeman a helpless prisoner! Poor man! He took off his helmet and drew his hand through his disordered and scanty locks, and to their amazement they saw he was quite bald. He must be a very venerable policeman.

"Would you mind sending word to the platoon?"

"One of the boys will run there for you," said Jeannie. "They can run faster than I can."

Not a boy offered to stir.

"It's on the Avenue, near Tenth Street."

"Mercy!" cried the Chairman. "It's a mile away. Somebody better telephone."

"I wish you would," said the unhappy prisoner.

"There's some men laying gas pipes in the next street, and they have a derrick," said Freddy Brightone.

Every body laughed, and even XXI. smiled a grim smile of derision.

"I'm in a tight fix. I'd be much obliged if you would send a messenger to the station. I'll pay you for your trouble—when I get out."

"We don't want any pay," said the boys.

"No," said the Chairman. "We don't want any money. We want something else!"

"I'll give you anything, if some of you will run home and telephone to the station. The call is Tenth and Avenue."

Nobody stirred.

"I wish you would hurry. If anybody should move the coal I'd go in deeper, and then I don't know how I could ever get out. I wish one of my boys or girls was here!"

"How many children has thee, friend?"

"Six. Four boys and two girls."

"Do they ever play marbles or fly kites?"

"Or Farmer in the Dell?"

"Or Sally Waters?"

"I wish you would hurry. If anybody should move the coal!"

"Was thee ever a boy, friend?"

"Me! A boy? Yes, I believe so. In 1830 and thereabout. It was so long ago I've forgotten about it."

"I suppose, sir," said the Chairman, "that they had games and plays and good times then."

"Yes, Miss—hooky and killeybenders on the ice, and king's men."

"What did you do Saturday afternoons?"

"We studied catechism and learned hymns."

"Oh!" cried the entire company. "How strange! We do that on Sundays."

"Oh, Sunday ended at sundown then, and the boys used to sit on the meeting-house fence to watch the sun go down, and the instant it disappeared we dropped our catechism and played tag."

"Thee had no policeman to tell you to move on?"

"Or to say you mustn't do this?"

"And you mustn't do that?"

"No! The times have changed. We were very good children, and if we found a fellow in a bad box, we helped him out."

This pointed remark brought two boys to a realizing sense of the poor man's situation, and they started off to find the station-house.

"Can't thee telephone, Johnny Slowe? Thy father is connected with Central."

"Call Tenth and Avenue, and tell them to send help."

The boys ran off home to telephone the station-house, and the rest sat down on the nearest steps to wait events. As for Policeman XXI., he seemed, as Jeannie Sweetway expressed it, to have "received more light." He stood in his hole and meditated on things in general and boys and girls in particular.

Suddenly there was a rush and a roar, and a fire-engine went tearing up the Avenue by the end of the block. The entire company, of course, ran off to see the fire, leaving Policeman XXI. to his fate.

It was a false alarm. They met the engine on the Avenue rolling slowly home with only a trail of black smoke behind it. They turned into the street and looked about for their prisoner. He had disappeared. There was the open coal-hole. They gathered round it and wondered if he had disappeared below or had been rescued by some one. Just then a maid in a white cap came out of the house and put the cover over the hole and closed it tight. They wanted to ask her if she had a lost policeman in the cellar, but, as she seemed to have something on her mind, they did not dare to speak to her.

For twenty-four hours they wondered and wondered what had been the fate of XXI. However, they did not permit it to weigh upon their spirits, and the kites flew, and the velocipedes raced, and the marbles rolled, and every game went on in glorious freedom.

About noon the next day but one a policeman did appear. He looked like XXI., and yet—how changed!

"I told thee," said Jeannie to the Chairman, "that if we reasoned with him the spirit would move him to a right view of his duty. He's the best policeman in the city."

"Yes. He has clearly reformed, and we can have good times six days in the week, and he will not say a word."

After that matters improved from day to day, till at last Policeman XXI. grew quite friendly, and became known as the father of the block.

How did he get out?

It was never known, though it was thought by some that a hook and ladder company following the engine may have had something to do with it.

TRUE COURAGE.

IS there a boy in the world who does not thrill with pride if he hears himself called courageous? Not one. Yet there are many kinds of courage, and Uncle John, in his talks in "A Book for Boys,"[1] gives his definitions:

"Uncle John undertakes to convince his nephew that if he gains the power of saying 'No' on certain occasions, he will really have more courage than was required to ride in the charge of the Light Brigade.

"You must yourself, Harry, have heard of cases like these:

"A boy's companions are setting out on some expedition which will cost a good deal of money. He is asked to join, but he knows that his parents are not so well off as theirs. To say 'No' in such a case requires courage greater than many boys possess. Accordingly, our weak, yielding friend says 'Yes,' and spends on his pleasures money he cannot afford. Is he not, in doing so, a coward, however much he would scorn the name if called it in the playground?

"Or take the case of a boy or man who, consulting his best interests, becomes a total abstainer. Is he not very often called upon to exercise courage? He goes to a dinner party, and men older than himself press wine upon him. It seems so 'queer' to act differently from others; how can he say 'No'?

"Some boys think it a fine thing to imitate the vices of men; but, Harry, if you do this you will never become a real man. When you should be a man you will, in mind and morals, be only an old boy—that is to say, a boy who has increased in stature but not in wisdom.

"He who desires to become manly must say 'No' to all weakening vices. He must cultivate within his heart the spirit of the Perfect Man—of Him who, before Pilate's judgment-seat, had the courage to witness a good confession. Be courageous, then, my dear boy, and resist the temptation to imitate, monkey fashion, the bad habits of your elders. When you are asked to smoke and to drink, say, 'No, thank you; I have too much regard for my health, and for my future, to do that.'

"Keep away from the contagion of idleness, untruthfulness, and every unclean practice. Do this, and be sure you will deserve and receive rewards from your Heavenly Father

[1] James Pott & Co., New York.

of far greater value than the Victoria Crosses given to our soldiers and sailors.

"I must say to my nephew again, since it is so important, that he will never turn out the manly man I hope he may, unless he determine to care very little what his companions say, so long as his conscience whispers, 'Well done!'

"'Fear not, nor heed their voices, Harry, but fear and heed the voice of God only.' All this requires courage, and it is all very difficult, but then nothing in this world is worth doing that is not difficult.

"I won't deceive you, Harry. If you try to live as your uncle recommends, you will not be a favorite with bad boys. They will speak against you and call you names; and to endure this will require that uncommon virtue called 'moral courage.'

"I say 'uncommon virtue,' for indeed it is that. You will find, even amongst men, a hundred with physical or animal courage, for one man who has the moral courage to follow the Perfect Man in spite of the maxims of associates, in spite of unpopularity, ridicule, fashionable opinions, and everything that raises itself against the obedience of Christ.

"There are many soldiers, for instance, who have courage to stand at the cannon's mouth without the slightest fear, while they see their companions on the right and left blown to atoms, who have not the courage, when going to bed in the barrack-room, to say their prayers and commit themselves to their Father in heaven. They do not fear cannons, but they do fear the laughter of their companions.

"They can see without flinching the gleam of swords raised to destroy them; they can hear without a shudder the boom of cannons, the crack of blades, the cheers and raging yells of charging battalions, the agonizing shrieks of the wounded, or the low moaning of the dying; but they cannot endure in the time of peace the taunt of being better and more God-fearing than their comrades.

"They do not shudder at and shrink from the sounds of furious war, but they have not the courage to listen to their companions when they say, 'Turned good, have you? You're one of the religious sort; just fancy, he says prayers night and morning, reads his Bible, and won't get drunk as others do.'

"But moral courage, Harry, which these soldiers have not, is the truest kind of courage, for the man who really fears God fears nothing else.

"I would not for the world disparage those brave men who, at the call of duty, fall in the trench, and make their dead bodies a bridge for their surviving comrades to walk over to victory. You know, Harry, that I was once a soldier myself and have the British soldier's admiration for pluck. As a Christian, too, I know that sacrifice for the sake of duty means, in other words, the cross of Christ. But though physical courage is grand and noble, it is as a candle to a star when compared with moral courage. Excitement and a strong animal nature may make it easy, but moral courage is never easy.

"Does a young man ever find it easy to say, 'Get thee behind me, Satan,' to the tempting invitation of associates, when, with apparently generous kindness, light ridicule, and plausible sophistry, they promise to 'show him life,' and to 'make a man of him,' if he will only enter the path of the wicked, and go in the way of evil men? To resist these temptations, Harry, is difficult, and for that very reason he is the most manly man who best succeeds in the attempt.

"Be brave enough to be good, my nephew, and then you will be a man indeed. In heaven, if not upon earth, you will receive a 'Victoria Cross,' for fighting manfully under your Saviour's banner against sin, the world, and the devil.

"And now, my boy, I am done, and you, no doubt, are not sorry. Good-by till Tuesday next, when Uncle John—if his gout will only keep at a respectful distance—hopes to see his nephew enjoying himself 'up to the masthead' in the Victoria Cross Gallery, and every other part of the Crystal Palace."

HOW MARGARET'S DREAM WAS REALIZED.

PART II.

By Mary Allaire

INTO the hall with beating heart went Margaret. Her father pushed aside the curtains at the door, and said: "Go in and sit down, dear; I will be down in a minute." Margaret was glad to sit down, for she could scarcely stand, she trembled so because of the horrid dread that filled her heart.

She dropped into the blue-cushioned chair, too confused to notice the pretty room. The cathedral clock in the back parlor musically told off the hour of six. A lazy cat, yawning and stretching, came through the double doors, stopped and looked at Margaret, and then trotted to her and rubbed his nose against her dress. She was too dazed and confused to notice Peter at first, but he persisted in his overtures of friendship until Margaret stooped and smoothed his back; he jumped into her lap, and lay down, purring the welcome home that she was too heartsick to understand. From a distant room came the sounds that indicated preparations for supper, and these were the only sounds that broke the stillness when the cathedral clock sent out again its one musical note that indicated the half-hour. A door opened upstairs, and there was the rustle of skirts, and the firm step that Margaret knew was her father's came down the stairs. "Come up to your room, daughter," he said, lovingly, as he took her hand.

Margaret put Peter on the floor and stood up slowly; a quick glance showed her that her father was alone, and her heart sank lower. At the top of the stair stood a tall, graceful woman, with a cold face, who, when Margaret reached her, put out her hand and said formally, "How do you do? I'll show you to your room." She did not bend to meet the upturned face, on whose lips trembled the offering of an unselfish love and devotion. Not the first time that coldness has sent a child's pure love back in a flood to the heart that almost burst with its fullness! Margaret followed the tall lady in the plaid dress, to a small room whose bareness was but the reflex of manner of the new mother. A small bed, a bureau devoid of ornament, a washstand, a straight-backed chair, were the furnishings that stood boldly out against the bare white walls. The one window in the room was covered with a white shade, and the shutters were tied together with a piece of cord. "I guess you will find everything you want," said the quiet, cold voice, and Margaret found herself alone. No, not alone, for as she gave a heart-burning sob of "Papa, oh, papa!" and threw herself on the bed, a warm, furry head pushed itself against her cheek, and again the inarticulate song of comfort and friendship sounded in her ear.

Margaret, after a few moments, raised her tear-stained face and laid it on Peter's side, sobbing, "Pussy, pussy, I've lost my papa! That dreadful woman has stolen him away." Her words seemed to confirm her fears, and again the thin little face was buried in the pillow, and Peter renewed his assurance of sympathy.

The soft tinkle of a silver bell roused Margaret, who hurried to get ready to go down stairs. Before she left her room she heard the soft rustle of a dress, and with beating heart waited before she opened the door to see if any one would come for her. The sound of her father's voice in careless, happy response to the other voice that was almost monotonous in its softness told her that she must go alone into the unknown life that was now opening before her.

When all was still in the hall, Margaret went down stairs, passing the open doors that showed rooms brightly and prettily furnished, so different from the cold white room she knew as hers. She entered the parlor, with Peter close at her heels. No person was in sight. At first she did not know whether it would be quite polite to go to the dining-room without being asked. The sound of the well-loved voice drew her toward an open door at the end of the hall, and Margaret stood in the pretty dining-room.

"Oh, yes! I forgot 'twas to-day you were coming. Mary, put a plate on this side." For one minute it seemed to Margaret as if she must get away from the icy voice and the cold gray eyes. But at the other side of the table sat the one who had been father, mother, brother, sister, companion, and Margaret glided quietly into the place, thankful that she could look out at the trees that soon became her confidants and her friends.

Margaret tried hard to eat, but the sentence, "I forgot you were coming," was the death-knell to all her hopes, and rang so discordantly that even her father's voice caught the tone. No one noticed, or, if they did, made no comment on, her loss of appetite. At last there was a movement, and the three left the table. Margaret and her father left the room hand-in-hand, and went out on to the piazza, where the summer twilight was spreading its fairy mantle. With a sigh of relief Margaret got into her father's lap, and, with both arms around his neck, it seemed to her as if the last two hours were a terrible dream from which she had awakened. The birds twittered good-night as they fluttered about in the trees; the katydids protested that they "did" and they "didn't," the lazy "moo" of the cows on the hillside over the river was the note of content breathed into the child's heart that at last beat naturally with the hope of the new promise fulfilled. "This was her own dear father; it was home, and the new mother would surely learn to love her." As this thought filled her heart she gave a sigh of content that had scarcely died away when the cool, quiet tones broke the stillness: "I thought you said you were tired, and yet you hold that great girl."

"I do not mind her weight, I'm so used to it. No chair is quite so comfortable as my lap," and the loving arms pressed a little tighter, and the cool, soft lips touched her forehead, sending the glad assurance bounding through the slender body that the old love burned clear and true.

There was an oppressive silence that lasted a few minutes, and then the same cool tones broke it, saying, "It's a most unhealthful position, her head buried in your neck, and her chest is all cramped." The unmistakable command in the voice was understood by the sensitive child, and she slid quietly down, and sat on the steps. As soon as she took her place Peter walked into her lap, and, with the same song of comfort, curled himself into Margaret's lap, while her cold hand gently stroked him.

The twilight deepened into night, the lights gleamed from the windows across the river, the cars swept over the long bridge, and, in a tumult of love and longing, Margaret Stretton sat in the door of her father's home an outcast and a stranger. Hearing her own name aroused her. The new mother was saying, "It seems so strange that she should be your child. She is very plain, and you are so handsome. One of the plainest children I ever saw, and so quiet. Is she sulky?"

"Sulky! no." There was a ring of protest in the voice.

"But she certainly is not at all good-looking."

"No, I know she is not. But she is very affectionate, and can love as few beings can. She feels strange and lonely," and Mr. Stretton got up and walked over to where Margaret sat. He must not know she had heard them, and with a quick movement she dashed the tears from her cheeks, and controlled her voice as she answered his question, "Are you tired, dear?"

"A little, papa," and she rested against him as he stood back of her.

"Would you like to go to your room?" broke in Mrs. Stretton, in a tone that to Margaret meant, "Go to your room." The child stood up, and looked longingly at her father, who seemed distressed and puzzled.

"You will find matches and a candle on your bureau. I do not think a lamp safe." Margaret put her hand in her father's, and he bent and kissed her. She stood irresolute for a moment, and then walked over to the new mother, who could not refuse the kiss that was so near her. She bent over and presented her cheek. Margaret touched it with her lips and fled through the open door and up the stairs. She lay on the bed stunned and dizzy, and finally, with shaking hands, began to prepare for bed. She put her head on the pillow, and listened and listened, and waited for the sound of her father's footstep, but for the first time in her life they passed her door, and no good-night kiss carried its message of love and companionship. So began Margaret's life in the new home and with the new mother, and, she felt almost, a new father.

The new morning came, and Margaret hailed its sunshine as a promise of good. She dressed herself in a dress which her father admired, and went down the stairs. There was no sound of life, except the distant sounds from the kitchen. Margaret opened the front door, where Peter was ready to purr "Good-morning." She took the cat in her arms and walked to the gate. The river gleamed and glistened in the morning sunshine. The railroad bridge seemed to shut the tiny village from the outer world. The houses stood at all distances from the road, each independent from the other. The birds were singing in the trees that covered the lawn of the cottage, that looked so pretty in the early morning light; the roses shook and nodded a shower of petals at the little girl, who longed to pick one, but dared not. As she glanced at the front of the house the curtains parted at an upper window and her father threw a good-morning kiss that raised a song of joy and gratitude in Margaret's heart. All the blackness of the night was swept from her remembrance. Her eyes were filled with tears, but they were of happiness. In a few minutes her father and his wife came down the stairs, and with a bound she sprang into her father's arms. "Papa!" and she kissed him again and again, all unconscious of the tall lady to whom this outburst was apparently startling and unnecessary. The warm response to her greeting swept all thoughts but those of happiness from Margaret's heart; she ate her breakfast, and then went running and skipping with her father to the train, where he stood on the rear platform floating his handkerchief to the dancing, happy figure on the platform. When the train turned the curve that shut it out of sight, Margaret ran rapidly down the hill to the new home, where Peter met her at the gate and followed her with dignified step into the house as she bounded through the door. So began Margaret's first day in the new house.

HOUSE-BUILDING AND HOUSE-KEEPING FOR BOYS AND GIRLS.

VI.—REPAIRING.

By Mary Taylor Bissell, M.D.

THE moment we began to live in our house we had to have it repaired, for at that moment we were obliged to take in fresh supplies of oxygen, in order to make up for what was even then being consumed in our body. Even if we did not require fresh materials each day for growth, we would have to find some means of making up to our bodies for all the heat they are constantly losing from the skin, all the oxygen that is used up in the blood, and for the loss of flesh itself. Otherwise these daily losses would soon reduce us to skeletons, and worse. Children, however, have not only to keep well, but also to keep growing until they are at least twenty-one, so that their repairs must be thoroughly made each day.

There are three ways of keeping our bodies in good repair, three ways by which we may keep ourselves vigorous and healthy. The first is by eating good food, the second by getting plenty of sleep, and the third by

taking sufficient exercise. As to food, you know already that we obtain that from without, and food is anything that, being taken into the stomach, builds up and nourishes the body; not only meat and bread and such solid substances, but also milk, water, and like materials.

But if we introduce this food into our bodies in a solid form, it does us no good. The tiny blood-vessels must be able to drink in the food we eat, so that they can carry it all over the body to the hungry muscles and bones and other substances.

These blood-vessels cannot drink in solid particles; they can only drink liquid food. So there is a very careful arrangement provided by which every particle of food we eat is liquefied in the body; that is, it is converted into a fluid, so that it can easily pass into the tiny blood tubes.

This arrangement is made through what we call the "digestive apparatus." To digest means to dissolve, and this apparatus is designed especially to dissolve our food. It includes the mouth—the throat, the stomach, the intestines, the liver, which is like a storehouse along its route—and some other glands.

You can remember it as one long tube, which begins with the mouth and run sthrough thebody, and is over thirty feet long. In some parts this tube widens, as in the stomach, while in others it grows narrower. It is not a straight tube, for, being so much longer than the body, it is coiled up in certain parts of its course. When food goes into the mouth and you begin to chew it, straightway some of these little storehouses in the mouth, which we call glands, begin to furnish a fluid which dissolves it. This fluid is saliva, and it has two important uses. The first is to moisten the dry food so that it can be easily swallowed; the second, to change starchy food into sugar. This last is very important, for starch cannot pass into the blood-vessels until it has been so changed. When food is only half chewed and hastily swallowed, the saliva has not time to accomplish half of its necessary work, and when this is the case the other glands are overtaxed to complete it.

After the food has been changed in the mouth it passes down the throat, helped by the muscles into the stomach. In the stomach it finds innumerable little pockets which make and pour out a sour fluid we call the gastric juice. The stomach has muscular walls, and these walls churn the food around in every direction, so that it meets this sour juice everywhere. The gastric juice helps to dissolve meat, eggs, some parts of bread, and other like foods. Some of this dissolved food passes directly from the stomach into the little blood-vessels to be carried over the body. The remainder passes, little by little, further down the digestive tube, where it meets a yellow fluid called the bile, which is manufactured by the liver. This fluid is extremely useful in dissolving fats.

Other juices meet and act upon the different articles of food, until finally all that is nourishing in our meal has been liquefied, enters the blood-vessels, is carried to the heart, and from there pumped all over the body to nourish and strengthen it.

This digestive apparatus cannot work all the time, however. It requires long and regular intervals of rest. So in most countries people eat regularly three times daily, and they find if they eat "between meals" they soon get this machinery out of order. It is generally too tired to eat at night. It may be easily upset, too, by giving it too much work to do at one time, such as a Thanksgiving dinner or a big box of bonbons!

The second method of repairing our bodies is by sleep.

While we are awake our brain must be constantly busy. Even in play your brain directs all your movements—your eyes must be ready to see quickly, your ears to hear, your hands and feet to run and work.

It seems as though we should be willing to rest these faithful servants of ours long enough to thoroughly refresh them after a day's labor. And nothing so quickly refreshes them as sleep.

When we sleep, our heart works, it is true, but not quite so vigorously as in waking hours; our lungs keep going, but more quietly and easily; our eyes and ears and tired brains, our hands and feet, are still.

The third method is exercise.

All of these appointments in our house are given us to use. Our muscles and brain and other portions of the body will waste away if not used.

If you tied up your right arm tightly in a bandage, and did not use it for three months, you would be surprised to find how thin and wasted it had become at the end of that time, even though you had taken plenty of food and slept well every night.

The same thing is true of other parts of the body. The blood moves sluggishly, the lungs and skin do not work thoroughly well, in a lazy or idle person.

Movement, exercise, either in play or work, encourages every portion of the body to do its duty. It makes the skin act well, it assists the lungs to ventilate the body, it strengthens the muscles so that they become firm and hard, and it paints the cheek with a dash of red.

Sunday Afternoon.

CHRIST'S LAST JOURNEY TO JERUSALEM.

By Lyman Abbott.

THE notion, borrowed from paganism, that the price of eternal wealth is earthly poverty, and the price of eternal happiness earthly wretchedness, has no warrant in Christ's teaching. On the contrary, he declares in his first public sermon that he has come to preach glad tidings to the poor, to heal the broken-hearted, to set at liberty them that are bound, to proclaim the acceptable year of the Lord. His second sermon he begins with beatitudes. My disciples and followers, he says, are blessed; and he goes on to tell them how they are to become so. Nor are these blessings postponed to the future; they are in the present tense; blessed *are* the poor in spirit, the pure in heart, the peace-makers, even the persecuted. Nor are these blessings limited to spiritual rewards; they involve not only a present but an earthly reward. Blessed are the meek, for they shall inherit the earth. Blessed are the peace-makers, for they shall be called the children of God; of all fame, theirs shall be highest, purest, best. Godliness has the promise of this life as well as of the life to come. There is no man that hath left house, or brother, or sister, or father, or mother, or wife, or children, or lands, for Christ's sake and the Gospel's, but he shall receive an hundredfold now, *in this time*, besides, in the world to come, eternal life. This is not the devil's world, but God's; and when the devil takes the tempted up into an exceeding high mountain, and shows him all the kingdoms of the world and the glory of them, and makes the promise, All these things will I give thee if thou wilt fall down and worship me, he lies; he promises what is not his to give. He made that promise to Napoleon I., and left him to die in exile on the island of St. Helena; to Napoleon III., and left him to die in exile at Chiselhurst. There are not two kingdoms—an earthly and a heavenly—lying side by side, as the United States and Mexico, so that prudence suggests to the wise man to pay allegiance to one king in this world and to another king in the world to come; to be governed by one set of laws here and by another set hereafter. Both worlds are God's; only there is disobedience and rebellion in one province and none in the other. Loyalty costs something; but disloyalty costs more. The precepts of the New Testament are good as social, business, and political principles. There is no chart of sailing directions so good to steer by for the port of success as those to be gathered from the instructions of Jesus of Nazareth. The Golden Rule is a good rule to do business by. There is no better guide to political ambition than "Whosoever of you will be the chiefest shall be servant of all."

2. That which is the teaching of God's Word is equally the teaching of human experience. It is a shallow and a narrow reading of history which leads to the conclusion that the merchant should "gracefully fail," the preacher should "suit the demands of the trade," the lawyer should suborn witnesses and twist the law, the physician should play the quack. There is no heresy more dangerous and none more false than this. It is dangerous because few men will drop a present bone for a future shadow; it is false because it inculcates the idea that God's laws are not in accord with the laws of life.

The successful business men, from the days of Abraham—who started in life as a poor emigrant and amassed an enormous wealth of herds and flocks and servants—to those of our own day, have achieved their success by studying, not how they could squeeze the most out of their fellow-men, but how they could achieve the greatest service by their commercial abilities. The founders of the American publishing business were men whose business probity no breath of suspicion ever blurred, and when a destructive fire left them almost as poor as when they began life the offers of assistance poured in upon them in amount greater than they could utilize. The greatest carpet dealers in the United States, if not in the world, are men whose word is as good as a United States bond. The greatest dry-goods dealer of modern times, A. T. Stewart, won his eminence by inaugurating and carrying out principles of honesty in his trade which before had been thought to be wholly impracticable. He who is probably the largest and most successful merchant in the United States is equally well known as a preacher of the Gospel on Sunday-school platforms. The Sunday-school dependent on his energy for its success is as characteristic a feature of Philadelphia as his store. Turn we to preachers: who have been the successful preachers? Paul, Chrysostom, Augustine, Luther, Whitefield, Wesley, Lyman Beecher, Dr. Finney; and in our own time, Canon Kingsley, Mr. Spurgeon, Henry Ward Beecher, William M. Taylor, John Hall, Phillips Brooks; are these men who "say never a word against popular sins"? It is the fearless preacher who succeeds; it is the timid preacher who is scorned. The most successful lawyers are men of pre-eminent integrity; no man can achieve a permanent success at the bar unless he can win the absolute confidence of his fellow-men; his reputation must be as spotless as his ermine. The most successful physicians are men who have acted on the principles which Dr. Willard Parker laid down in his admirable paper on How to Succeed as a Physician. The peddlers and hucksters live on the edge of bankruptcy; the courtiers never win either power or favor in the pulpit; the pettifoggers never rise to eminence at the bar; the quacks pay for all the reputation they ever win in good prices to the advertising columns of the newspapers.

3. It is true that Christ's promise of a "hundredfold now, in this time," is accompanied with an important qualification; he adds, "*with persecutions;*" and if I have passed by this qualification till now, it is that I may put emphasis upon it. Christ himself puts this emphasis upon it by the incident narrated in the close of our lesson of to-day. James and John came to him, with their mother, asking for a special reward for their fidelity. They were, it must be remembered, special friends. With Peter, they had been selected to witness some of Christ's specially wondrous works and to look upon his glory in the Transfiguration. "Grant unto us," they said, "that we may sit, one on thy right hand and the other on thy left hand, in thy kingdom." Christ replied by promising them a share in the baptism of his sufferings, but added: "To sit on my right hand and on my left hand is not mine to give." I leave my readers to find from other abundant sources the historical application of this incident; I seek here only to give it its modern application. Wisdom has riches in her right hand, and honor and long life in her left; but she must be wooed and won for her own sake, not for her dowry. She will not accept the fortune-hunter. If a man cares more for honesty than for policy, he will find honesty the best policy; but the honesty which is merely policy is no honesty at all. He who accepts Christ's principles merely to get the "hundredfold more, now, in this time," does not really accept them. The preacher who is brave that he may succeed is not brave, and will not succeed. The merchant who is honest that he may make money is not honest, and may fail. The lawyer who puts on integrity to get clients has no integrity, and may get no clients. He only is Christian who counts honesty of more worth than houses or lands, the Gospel of more worth than congregation or salary, integrity of more worth than clients or fees. Every day will test his principles; every day will be a judgment day. If he will take his success with persecutions; if he is willing to be bankrupt in purse rather than in honor; to preach the whole truth to thirty rather than half-truths to three thousand; to serve justice in a country office on a bare floor, rather than be the well-paid advocate of wrong in the metropolis, he will see every day rivals less scrupulous winning prizes which he loses, and escaping dangers and difficulties which he seems to court; but time and God will right all things; and he has but to patiently wait. If he demands success as the payment of his fidelity, the only answer will be a promise of mere trial, for the fidelity which demands payment is no fidelity. But if he is simply true and faithful, he will have his success; and if he be truly true and faithfully faithful, if his truth and fidelity are not a mere pretense of virtue put on for the sake of wages, he will be content that the seats of eminence are reserved for those for whom they are prepared, and will find in his own deep and quiet contentment a reward more valuable than fame or gold.

HOME TALKS ABOUT THE WORD.

THE road was filled with people on their way to Jerusalem to celebrate the feast of the Passover. Jesus walked apart from his disciples, and there was that in his appearance which filled them with fear. He called them to him and began to prepare them for the sorrow, disappointment, and danger that would come to them soon after their entrance into the holy city. So he talked to them, walking calmly toward the city to meet his death. They remembered that for weeks he had not "walked openly among the Jews, not since the raising of Lazarus from the dead, for the priests and Pharisees had sought to find and kill him."[1]

The disciples knew that, with the full consciousness of this, Jesus was bravely entering the city, "to lay down his life." The disciples did not comprehend Christ then, but afterward, in the darkness that followed the crucifixion, they remembered the promise of the resurrection; but now they were bewildered, and two whom he had loved dearly, whom he had brought into closest intimacy with him, break in with a request for power through their mother. They perhaps feared to ask him themselves, remembering Jesus's words to them

[1] International Sunday-School Lesson for March 4, 1888.—Matt. xx., 17-29.

[1] John xi., 54-57.

when they disputed by the way to Capernaum[1] as to which disciples should be greatest in the kingdom Jesus was to establish. It was a love of power, as well as of Jesus, that prompted this desire. To be near the King in the kingdom of their imagination was to fill an important place and live in reflected splendor and power. Jesus saw the strength of love as well as the ambition, and there is no rebuke, only the question, "Are ye able to drink the cup? and be baptized with my baptism?' "We are able," was the confident reply. How well Jesus knew their weakness at that moment! He knew that the power to pass through keenest suffering and death would come to them, but it would come through hours of anguish and doubt and tribulation. It was these two "sons of thunder," John and James, with Peter, that Jesus took with him when he went into the garden of Gethsemane; it was to them he said, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And when he comes back to them they are asleep. They had but a very short time before protested with Peter, "Though I should die with thee, yet will I not deny thee," and yet they could not watch with him one hour, but fell asleep, to be awakened by the sweet voice: "The hour is come: behold, the Son of man is betrayed in the hands of sinners,' and they faced Judas and the multitude. Christ is a prisoner, and the ones who had protested loudest of their ability to follow him closest "forsook him," and he is alone to meet his trial and his death. What mockery now is the confident—"We are able!" Not those who cry out the loudest are the best soldiers, but they who believe deepest in the cause, and follow most clearly the leader's directions, understanding them in spirit and in letter.

All the disciples protest against this request of John and James. They had as much right to these places in the kingdom; what right had one to a place higher than the other? And they are silenced by the announcement of the laws that govern in this new kingdom; not he who is served, but he who serves, is greatest in the kingdom of which they formed a part. He that would be greatest must be the slave of all. Among the Gentiles there is exercise of authority, but in this kingdom of God the greatest is the one who ministers most to the good of his fellow-men. Christ holds himself as an example. He gave his life every day to the people who needed him. He was hungry, tired, lonely, driven like a criminal to hide in the country, but he never refuses aid or comfort to one. He that had not a place to lay his head, who died with a thief on his right hand and on his left, executed as a criminal like them, died a King above all kings, a God above all gods, yet his life was service. As we go through history, do we not find that it is service that crowns men in the memory of men? Washington lives in the memory of our nation because he served his country. Lincoln lives because he served his country in its greatest need. Elizabeth Fry is remembered for the service she did the country in reforming its prisons. Ellice Hopkins will be remembered because of the work she is doing to elevate the workingmen; Octavia Hill, because her life is devoted to the service of women. All through history, past and present, we see that Christly law of service, "Whosoever will be great among you, let him be your minister," is the law of life—service that is the growth of a noble ambition to do one's whole duty to the world, to comfort and strengthen, to help and to heal by the consecration of every talent to him who is our invisible King.

[1] Mark ix., 33-37.

THE APPEAL TO EXPERIENCE.

BY THE REV. AMORY H. BRADFORD, D.D.

"That which we have seen and heard declare we unto you."—1 John i., 3.

THE writer of these words was nearly one hundred years old. He was the only one of the Apostolic band who died a natural death. In his long evening he lived in Ephesus, in the midst of almost unparalleled natural beauty. On one side were the violet waters of the Ægean Sea, and on the other long ranges of purple mountains. During the time spent in Ephesus, when all the friends of his youth had died, and he alone had seen the sacred face of the Teacher of Nazareth, the Gospel and the Epistles which bear his name were written. They breathe the spirit of Christ. They echo the "Sermon on the Mount." The first words of the Epistle speak of personal experience, and it is this fact which has led me to select for my text that which has been announced. Before writing about Christ, he tells those whom he addresses why he believes in Christ. He appealed to the testimony of his personal experience. He recognized no external authority except the Master. Jesus had nothing to commend him except what he was. He antagonized the established order. He was poor, humble, a heretic, ecclesiastically a criminal. Yet there was something which so took hold of that uneducated fisherman, and so transformed him, that he became one of the teachers of the ages. So, when his friends came, as doubtless they often did, and asked about the wonderful teacher, how he looked and what he said, and at last why he believed him to be indeed the Christ, we can almost see his eyes flash from out his wrinkled face and snow-white beard as he answers: "Why do I believe in him? I have seen him; I have handled him; he was not like other men—what I have seen and heard I declare unto you."

Taking his words for our text, we consider to-day Our Reasons for Believing in Jesus Christ. In proposing this subject, certain suggestions and limitations are necessary.

1. I say "our" reasons. That implies that the reasons which convince one person may not have weight with another. To expect all to be equally impressed by the same evidence would be as wise as to expect a nervous and a phlegmatic temperament to be equally sensitive to the same medicine. There are as many evidences of Christianity as there are people to be convinced.

2. Different ages and varying degrees of intelligence require different evidence. It may be right or wrong; the fact is that the generation which, with comparative unanimity, accepts evolution in science and philosophy must be met by different arguments from one which never heard of the new science.

3. Our inquiry has nothing to do with the inspiration of the Bible, or with the interpretation of its different texts, or with any "body of divinity." These are important—they touch the teaching of Christ at many points. But it is not of them that we are inquiring. We should have a faith so grounded that, if criticism should take our Bible all to pieces, it would no more destroy Christianity than taking a telescope to pieces would destroy the stars. If the Bible were to be annihilated, Jesus Christ would remain; if all the foundations on which faith has been supposed to rest were to be knocked away, the fact that men for eighteen hundred years have been born from above to a diviner life would not be destroyed. Essential Christianity, which is the life of God in humanity, is indestructible. Not the less tenaciously should we cling to the doctrines which are sacred to us; but we should rise high enough to see that what is emphasized in America is not what receives most emphasis in Germany; that to what the Englishman holds most dear the Italian or the Indian may give a secondary place; and yet that each nationality emphasizes what is most important for it; while the great truths of the Gospel, like the constellations in their courses, are untouched by the opinions of those who are not large enough to see more than one or two stars at a time.

While it is true that each generation, and possibly each individual, may require evidence peculiar to itself to convince it of the truthfulness of Christianity, there can be no doubt that there are some reasons which are valid in all generations and for all people. It is to those that we now turn. Like the Apostle John, we appeal to experience.

1. We believe in Jesus Christ because of the correspondence between what he is and what all men recognize that they need.

Is he divine? That is not our question at this time—let that wait. Is he not a mythical character? The question is absurd, but never mind—let an answer to that wait. Call Jesus Christ by whatever name you please; fancy that he is entirely imaginary; denounce the Scriptures in which his story is told; but still he alone of all who lived on the earth has brought something tangible to humanity to meet its universal and otherwise inappeasable longings.

Four questions have been asked everywhere, and in all ages. (1) Is there a God? (2) How ought man to live? (3) How can the consciousness of guilt be appeased? (4) Does death end all? These questions, and the answers they have received, condense the religious history of the world. We ask them ourselves. Then we go out among our neighbors, and find that their hearts are as heavy as ours. They ask, What is back of that impenetrable curtain? What means the consciousness that I ought to do right? Can it be that I, who am thrilled with such deathless aspirations, shall fall as the leaves fall? The narrow circle of neighborhood is enlarged, and observation goes abroad, and everywhere, among the throngs of cities, in the silence of hamlets, on the remote frontiers, where sunny islands sleep beneath southern stars, in sight of the awful splendors of Himalayan mountains, in the very heart of equatorial Africa, it finds the same longings. It may be questioned if a human being lives who does not at times ask these four questions with more or less indistinctness. They are asked everywhere. They have been asked in all time. Again we start from ourselves, and travel, not out over the earth, but backward along the track of history. If we stop anywhere for two thousand years we are met by inquirers like ourselves. In Rome, if we read Seneca's "Morals," we find that it presumes God, and asks about human duty; with the same subjects Cicero and Aurelius and Epictetus were occupied. As I read their words it seems to me that I am listening to the voices of near friends. Young men put the same questions in nearly the same words with these old philosophers; and the philosophers were as impotent as we are. I go further back and read Plato, and find those wonderful dialogues occupied with exactly the same themes that are studied in our colleges and theological seminaries. Do I say too much when I say that all we have of Plato and Socrates is chiefly occupied with these four questions? (1) Is there a God? (2) How ought man to live? (3) How can a man who has once been wrong get right? (4) Does death end all?

Ralph Waldo Emerson once said in my hearing: "If the world's library were burning, with our Bible and Plato and Shakespeare we would save our Plutarch." The Sage of Concord named four books as great mountain peaks of the world's literature. Will any one question that those four books are occupied almost altogether with the four questions named?

But let us get outside of usual lines. The study of comparative religion is opening wondrous riches in new fields of religious and literary inquiry. To-day the Zend-Avesta of the ancient fire-worshipers and the hymns of the Vedas are read almost everywhere. They are filled with passages of supernal beauty; they reflect the splendor of the eternal mountains; they breathe the fragrance of early dawns; they are musical with voices of ancient songs; and they are just as full of our four questions as are the religious poetry and theological literature of Great Britain and America in our time.

Immanuel Kant said that it is the business of philosophy to answer three questions: (1) What may I know? (2) What ought I to do? (3) For what may I hope? Attempts to answer those questions describe all the world's philosophy from Plato to Herbert Spencer. But those questions were stated with equal clearness four thousand years ago. One of the oldest of books is the poem of Job. I do not wonder that Carlyle called it the grandest book ever written by man. In that you find Kant's questions anticipated when philosophy, as a science, was unknown. Hear Job: (1) "Oh, that I knew where I might find Him." (2) "How shall a man be just (or right) with God?" (3) "If a man die, shall he live again?" The philosopher's questions only echo the patriarch's.

Thus, starting from ourselves and going outward, we have found that all men everywhere are asking the same questions; and starting from ourselves and going backward, we have found that the same questions have been asked in all ages: Is there a God? What ought I to do? If I have done wrong, how can I get right? Does death end all? These are the eternal voices. The one who best answers them will command allegiance, whatever his name and wherever he comes from. No one else can claim authority over us. We are as children crying in the night, with no language but a cry. Consciousness of dependence is forced down upon us with the weight of worlds. Sorrows sometimes seem the only realities. Death keeps creeping closer and closer. Mrs. Browning voiced the yearning of the world when she wrote:

> "We sow the glebe, we reap the corn,
> We build the house where we may rest;
> And then, at moments, suddenly,
> We look up into the great wide sky
> Inquiring wherefore we were born,
> For earnest, or for jest?"

There are various answers to our four questions. At this time, those of only one can be considered. Jesus Christ has answered them. We take up his answers, in exactly the same way that we would consider those of Marcus Aurelius or Buddha, and do not hesitate to say that if Buddha or the great Roman had given the more satisfactory answers, we should have followed the one who answered our questions best.

Is there a sympathetic Person back of all that is visible?

In a hospital is a woman without a relative or friend. She is in terrible agony. Her body is bruised; her heart is broken. The attendants are kind, but she is as lonely as if she were the only person in the universe. Day and night these questions continually rise: Is this misery endless? Does any one love me enough to cause blessing to come out of this agony? Behind the pale face and burning eyes throb these universal questions. Jesus Christ met them at the beginning of his ministry. He seems to have forced them into prominence at once. You ask me about prayer. All you need to know is this: "After this manner pray ye: Our Father." His answer to the first of the world's four questions is, "Our Father." This universe is all the Father's house; all men are the Father's children; he bears griefs and carries sorrows; he causes all things to work for good. To Kant's question, "What may I know?" Jesus answers, "Our Father." To Job's wild cry, "O that I knew where I might find Him," Jesus answers, "He is your Father."

Why do I believe in Jesus Christ? I answer, first, because he shows our orphaned hearts that we are not like driftwood on an infinite ocean; not like wrecks rushing to an abyss; not like enemies who can give pleasure only in their destruction; but the children of a Father who arches his heavens in benediction over the

evil and the good, and causes his mercies to fall like rain on the just and the unjust.

How ought I to live?

This inquiry has been as eager among nations in which the name of Jesus was unknown as in Christian lands. In all lands men have recognized that they ought to do something. There has been difference as to what was commanded. The Spartans believed that it was right to steal, but wrong to be found out. The Hindu wife used to ascend the funeral pyre of her husband with as good conscience as a Christian woman goes to a missionary society to pray for the heathen. Moses justified divorce, and Jesus denounced it for all causes save one. All teachers and all people recognize that they ought to do what seems to them to be right. The *ought* is universally imperative. Plato and Aristotle and Plutarch won immortality by studying the demands of conscience. Job cried, "How can a man be just (or right) with God?" Kant echoed, "What ought I to do?" The philosophers have answered with whole volumes. If we had to decide from them, we might as well give up. Let any one try to read Sidgwick's "Method of Ethics," and see where he would be if he were to choose a philosopher for his master. Jesus Christ condenses the whole duty of man into two sentences: "Love God with all your heart. Love your neighbor as yourself." Yes, but how shall I treat my neighbor? And who is he? "Do to every one what you would have them do to you. Even your so-called enemies are your neighbors. If you are longer in doubt, do as I do; let the mind be in you that is in me."

I meditate on that answer to the world's question: "Do as you would be done by"—be to all men Christs; and, looking abroad, I find class rising against class, laborer crying against capitalist, and capitalist sometimes giving good reason for the cry; I find great multitudes living in conditions which make decency and virtue impossible; I hear of the 95,000 families in Berlin with only one room to each family; I see the long procession of outcast and desolate souls drifting hither and thither like leaves blown by autumn winds; I hear wails of human anguish and cries of terrible despair. And then I stop, and, just as calmly as is possible, ask a few questions. If all men would do as they would be done by, would these conflicts continue? If all men and women who have strength and light would be Christs to the outcast and desolate, would there be any without some one to save them? If the competition to get the better of one another would give place to competition to help one another, would any suffer? And, some way, the impression moves in resistlessly that all we need to know about duty is just what Jesus Christ, in such simple words, taught the world for the first time.

Why do we believe in Jesus Christ? Because he has answered the world's question, What ought I to do? so clearly that a little child can understand it, so completely that the loftiest spirit can never transcend it.

How can the man who has sinned be restored to the place he has lost?

This, too, is a world-old question. The consciousness of guilt is not exclusively an experience belonging to Christian lands. Pagans realize it. Not far from Keswick, in the lake district of England, are the remains of a Druidical shrine. In the center is the large stone which served as an altar. There animals were slaughtered; there, probably, human beings were offered in sacrifice. That altar testifies that the race which inhabited Britain before it became a Roman province recognized the fact of remorse. On the slopes of the Andes, years ago, a strange and awful ceremony was celebrated. On a rude stone altar a victim was bound. Around it, with uncovered heads, chanting weird music, were an assembly of worshipers; by the side of the altar was a man with grizzled visage, and long robe reaching to his feet. The clear blue of the sky was unflecked by a cloud. The solemn mountain seemed to pierce the heaven above the heads of the worshipers. The man beside the altar approached it and lifted in the crystalline atmosphere a knife. A gasp, a gurgle, a gushing of blood, and a human being ceased to breathe. What did it mean? A man had committed a sin which could be expiated, in their heathenish thought, only by the shedding of blood; a prisoner taken in battle had been made his substitute. There was something in that man's breast, and in the faith of his people, which demanded satisfaction for sin. That tableau upon the mountain typifies the history of guilt. Remorse follows wrong-doing as man is followed by his shadow. It is a universal experience. There is a profound reason for the power of the confessional in the Romish Church. It practically exists in all churches. I have had strong men and women again and again confess to me sins that had been dead and buried for years; they could not get away from their past. In the Uffizi Gallery in Florence there is a marvelous face. In it beauty, strength, agony, are magnificent and awful. It haunts the memory. It is like the face of an insane angel. The hair is coiled serpents. That Medusa-head is one of the world's masterpieces. It depicts universal experience. Remorse gnaws like a serpent. When the memory is filled with recollections of evil which cannot be forgotten, the Medusa is its appropriate symbol. Those men traveling long distances with hair shirts, and with sharp nails cutting their feet, who are they? Those who have done wrong, and who are trying to make up for it by self-inflicted suffering. The consciousness of guilt is a universal experience. George Eliot pictures a man who had committed a horrible crime; his after life was all devoted to working among the outcasts. By that he hoped to expiate the sin of his youth.

In all ages, no question has been asked more intensely than this: What must I do to escape from my guilty past? What says Jesus Christ to this inquiry? "Do nothing. Stop just where you are. You can't get away from your past. Hair shirts, and long pilgrimages, and scourges of cactus-briers, and sacrifices, do no good. You are trying to appease God. Whatever needed to be done has been done. The sacrifice has all been made. All you need to do is to believe what I say, and trust me. You are not in the hands of one who is bound to get even with you at any cost. You are in your Father's hands. He is more anxious to save you than you are to be saved. Stop trying to do something, and take what He offers you as a free gift. If you so hate your past that you will turn from it and begin anew, all you need to do is to believe what I tell you, and to follow me. You think something ought to be done to expiate your guilt? Well, all that needed to be done has been done. The cross on Calvary bears witness to that."

The world is full of those who are crying with eager, agonizing voices, How can we escape from the remorse which ever shadows us? I lift up this simple answer of Jesus, which sounds down the centuries with the music of litanies and with the inspiration of a divine voice: "Him that cometh unto me I will in no wise cast out." And more than this. I find that simply by obeying that voice, simply by trusting Jesus and following Jesus, those who were as dead and foul as Lazarus when he had been buried four days have come forth to new, beautiful, and beneficent life. From the slums of cities, from the dungeons of prisons, from the forecastles of ships, from gambling hells and gin-palaces, from the chains and the associations of unutterable vileness, have come up a great multitude in the coronation robes of a pure and redeemed humanity; and always before them, and mingling among them, is One whose form is like unto the Son of God.

Why do we believe in Jesus Christ? Because he opens a gate of hope before every human being; and because he brings to bear on human hearts the strongest possible motives to induce them to accept the eternal life which is offered to all.

The other day, a beautiful day, when the sun was soft, the skies translucent, the air loaded with fragrance, I stood with a little company of friends in our cemetery. It was a sight often seen, and yet one to which we can never become reconciled. There was the narrow grave, the long box, the thuds of falling earth, the mound, with flowers which would soon wither. How common that sight has become! What a mystery! It was a little child yesterday; the day before, it was a man; to-morrow, who will it be? And that has been going on for thousands of years. Immanuel Kant says it is the business of philosophy to answer the question, For what may I hope? And far back in the dawn of history, Job, as he pondered the problem, cried: "If a man die, shall he live again?" That is the question which will never go down. I ask it; you ask it; every one asks it. What answer do we get? Put your ear close to the earth that holds your loved one: what do you hear? Look up into the sky above his grave: what do you see? Ask the sobbing friends around you: what do they say? There is a silence broken only by the voices of certain teachers in our day who have mustered courage to say: "We don't know; there must we leave it." Is that all? I stood by friends the other day when they said good-by to a loved one, and I said, "You are to think of that dear one as nearer than ever before; as coming into intimate spiritual contact with your spirits." Was I wrong? Ought I to have said, "We don't know"? What says Jesus Christ beside the mystery of death? Never do his words thrill with so sublime a music. This universe is not simply space dotted with worlds held together by invisible attractions. Listen. "In my Father's house are many rooms." Father's house; many rooms; dying, going from one room into another. Let not your heart be troubled; death is nothing to dread.

The disciple who wrote our text, who knew Jesus better than any other, who thought his thoughts after him, has written about what follows death in majestic words: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Death, transition; going from one room into another; being where God wipes away all tears as mothers do when their children cry; living where light is love—this is the response of that Man of the New Testament to the question, Does death end all?

We are now able to answer why we believe in Jesus Christ. There are voices in the souls of all men which ask imperatively and persistently certain questions. They have been pressed in all nations and in all ages. No thinking man ever lived who was not troubled by them. Their satisfactory answer will be the world's final religion. These are the answers which Jesus Christ brings to each of them: Is there a God who can sympathize with humanity? "Yes; our Father." How ought I to live? "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." But suppose a man has violated his conscience and lived a life of terrible wickedness, what can he do to find peace and joy again? "Simply believe me when I say that all was finished on the cross which needed to be done, and follow me." But there is one more question—I almost dread to ask it. When death comes, then what? "Why, death is only a door from one room into another of our Father's house."

Now, my friends, there are times when we must cease to be formal and come close to one another and speak from heart to heart. Let me open my heart and speak to you. With you I find myself in the midst of mystery. Back of me is darkness; before me is the grave; around me it—I know not what. I am in earnest when I ask, What am I to believe? There can be no trifling now. There is only one thing that I want, and that is—truth. It is not important that I agree with you, dearly as I love you; it is not important that I please any one, much as I may long to do so. Only one thing is important, and that is—that, if any one can answer the questions which arise in my soul, my ears be open to hear him. I have tried to lay aside all prejudice and predilection. If Buddha answered these questions best, I would be a Buddhist. Only one voice even pretends to answer them; but that voice is sympathetic and clear and absolutely satisfactory. Jesus of Nazareth tells me that I am the child of the God of eternity; that to obey him and love my fellow-men is the sum of duty; that when I return, a penitent prodigal hating myself, I have nothing to do to win God's love—all I have to do is to look up and see him waiting for me with a new robe and a kiss; that when I bury my dead, and when I, too, shall have to walk all alone down into the valley that seems dark, even the darkness shall be light about me as I enter into another room of my Father's house. Deep answers unto deep. I cannot tell you by what process I reach my conclusion, but my whole nature is satisfied with what Jesus Christ brings to me. The Son of man becomes the Son of God. "It is beautiful, and it would satisfy if it were only true." If it were only true! And is it more reasonable to think that these voices of the universal human heart have no answer? Is it more reasonable to think that what universally satisfies is only a dream, than to think it reality? That cannot be false which the world's heart, in its moments of loftiest exaltation, declares to be absolutely satisfying.

Jesus Christ is the key to all problems. Because he lives, I believe in the certainty of the world's conversion; because he manifests God, I can leave all the terrible mysteries of pain and sin for the dawning of the brighter light; because he is the one whom the Old Testament prophesied and whom the New Testament makes known, I believe in the Bible as divine. What has Jesus Christ in it must have come down out of heaven from God.

In the future, as in the past, I shall not be very particular to represent the Jesus of the catechisms and the creeds, but I shall know no other ministry than, according to the measure of ability given, to preach the Jesus of the New Testament—so sympathetic that little children ran into his arms; so delicate that he would not make a sinning woman blush by the gaze of his purity; so direct and faithful that Pharisees were minded to kill him; so human that on the cross he remembered his mother; so divine that he could pray even for his murderers; so full of love that he became obedient unto death, even the death of the cross, to save those who hated him.

Jesus Christ, the ever-satisfying answer of God to the everlasting hunger of the human heart—this has been the message of the pulpit in the past, and to proclaim the same old truth in form adapted to the circumstances and to the natures of those who may listen in the future is all the honor that any man need court on the earth. After that,

> "In nobler, sweeter songs
> We'll sing Christ's power to save,
> When these poor, lisping, stammering tongues
> Lie silent in the grave."

The angel fell; did he defile heaven? Adam fell; did he defile paradise? Judas fell; did he defile the company of the apostles? There is an unworthy member in the church; does he defile the communion of saints?—[St. Augustine.

THE BATTLE OF LIFE.[1]

THE phenomena of spiritual life are complex. They cannot be divided into compartments. Life is like an ocean voyage; to-day the sea is glass, to-morrow it is lashed into fury by a cyclone. The scientist may study the causes of the cyclone, and even accurately define the vehemence of wind necessary to constitute one; but the dramatist describes now the beauty of the calm, now the grandeur of the tempest, and neither draws nor recognizes the sharp lines which separate light winds from a stiff breeze, or a stiff breeze from a tornado. In every man, saint and sinner alike, is an element of lawlessness. The imperfect impulses are not brought wholly into subjection to the law of Christ. The best of men is partly a wild animal not wholly tamed. Doubtless there are some men of so low a standard of life that conflict between the higher and lower nature is almost wholly unknown, because the higher nature has never been sufficiently developed to assert itself; others of so unpassionate a nature, of impulses so feeble, that a rational self-interest finds no difficulty in always maintaining an unquestioned ascendency; still others so born and bred, with such natural equilibrium of nature, that the anguish and the exhilaration of spiritual conflict are alike absolutely unknown to them. But he who has by nature both strong passions and high ideals, both intense impulses and a vigorous and exacting conscience, as Paul had, will know periods of intensity of conflict between the two; with sometimes the dread depression of defeat, and sometimes the unutterable joy of victory.

The man of intense nature and variant moods, and consequent changeful phases of experience, will pass by sudden transition from calm to tempest and from tempest to calm again. According to the experience of the hour, or his subsequent recall of it, life will seem to him a cyclone or a sea of glass. It is thus that Paul describes life in the seventh and eighth chapters of Romans. In the seventh chapter he is filled with the experience of life's awful conflict, and he portrays it with an intensity of feeling born of past experience, which leaves his description unsurpassed in dramatic literature for its profound and vital truthfulness. In the eighth chapter of Romans he is filled with the experience of life's resplendent victory, the experience of unearthly repose which fills the soul with a joy and peace which passeth understanding, and this he describes with an intensity of feeling which leaves his description unequaled in spiritual literature as a portrayal of the kingdom of heaven regnant in the soul. Do we ask, When does the soul pass from the unregenerate to the regenerate state? one might as well ask for the moment when the anguish of a great bereavement gives place to the joyful sorrow of a comforted heart. Do we ask whether these chapters describe Paul's experience or universal human experience? The answer is that, like all true dramatists, Paul describes the universal experience in his own; and whether his own experience has interpreted to him the experience of humanity, or by his intense sympathy he has made the experience of humanity his own, is a question at once idle to ask and impossible to answer.

What mother will ever forget the moment when the idea of a law higher than his own impulse first dawned on the mind of her babe? Following some natural and innocent impulse, he essayed some injurious act. She checked him. He repeated it. She forbade him again; in word, with gesture, finally perhaps with a slight tap upon the baby hand; not enough to hurt, just enough to enforce the law. What wonder looked out of baby eyes! What new strange consciousness was seen dawning in baby soul; the consciousness of a higher will than his own, of a law over him and to which he must be obedient! In that moment for him the seventh of Romans began. And from that moment it ceased not, and will not cease while life lasts.

Laws multiply with the years. We learn the lesson first of obedience to father and mother; then of submission to an unwritten law in learning the condition of fellowship with brother and sister; then of the requirements of a wider range of laws in the more complicated relations of school, village, college; then the larger realm of social, industrial, political law in manhood's friendships, avocations, citizenship; and, if the student of life be spiritually wise, he will discover in them all the universal law, the moral order of the universe, emanating from the throne of God, and calling all men, through their varied accountability to father, mother, teacher, neighbor, church, State, unto the one central accountability to God, whose throne is in every man's conscience, and whose voice is in every man's spiritual reason. What is true of the individual is true of the community and of the race. It passes from earlier conditions of life, with their arcadian simplicity, in which relationships are few and laws are simple, into higher and yet higher conditions; each new advancement in civilization being marked by more complex relationships and more complex laws. The obedience of the savage to his chieftain is a very simple matter compared with the complicated obedience required of an American citizen to the laws of society, of trade, of religion, and of citizenship, by the complicated conditions of a free and highly organized modern State.

We can never go backward. Rousseau's dream of a return to the simplicity of nature is as visionary as Prince Krapotkin's dream of a millennium of anarchy, a happy family without law. The cherubim always stand at the guarded gate forbidding return to the Garden of Eden. The state of man in the wilderness is higher than his state in the Garden. His hard walking with law is needful to give him muscles of iron and sinews of steel. He was innocent; he is to become virtuous; and virtue comes only through a clear comprehension and a cheerful obedience to law. Thus virtue and vice necessarily go together; the fall downward is a fall upward The law which works out virtue by obedience, works out sin by disobedience. For neither is possible except as both are possible; except as obedience and disobedience are set in alternative before the soul, and it learns to bring all its untrained and untamed impulses into obedience to the law of the higher reason.

Sin consists not in any particular impulse, but in the lawlessness of all the impulses. There is no impulse that, lawfully exercised, is not lawful; nor one that, unlawfully exercised, is not unlawful. Appetite? We could not live without it. Acquisitiveness? It drives all the wheels of productive industry. Combativeness? It is the source of heroism. Approbativeness? It is the source of sympathy. Self esteem? Without it man is an invertebrate animal. Conversely: is conscience virtuous? Conscience has instigated wars more cruel than ambition was ever guilty of A selfish conscience is the most ruthless of faculties. Reverence? Lawless reverence is the breeder of all degrading superstitions. Love? Even love unruled by law pleases but serves not, and slays while it caresses. Sin is lawlessness. It is the ebullition of the motive powers, acting under no law, ungoverned by the divinely inspired spiritual nature.

Progress upward and progress downward go on together in the history of the race; the one by obedience, the other by disobedience. The brutal man is not a brute, but something immeasurably worse, as the man strong in his athletic virtue is not merely innocent, but something immeasurably better. It is this double progress under law which deceives men; and according as one looks on the better side of life, the evolution of virtue through obedience, or on the worse side of life, the evolution of vice through disobedience, is he optimist or pessimist The drunkenness of the nineteenth century is as much worse than the drunkenness of the first as the temperance sentiment of the nineteenth century is stronger than the temperance sentiment of the first. War is as much more destructive as peace is more normal and more fruitful. Homes are worse and homes are better. There is more of hell and more of heaven.

"I do not understand what I am working out in my life," cries Paul. "For I do not practice what I have purposed; and I hate what I produce" This is the universal experience. What man has ever woven in the loom the pattern which he set for himself in his youth, or can say of himself, I know what I am, whither I am going, what I am achieving? "Life," says Bovee, "like some cities, is full of blind alleys; the great art is to keep out of them" "Life," says Shakespeare, "is but a walking shadow; a poor player that struts and frets his hour upon the stage, and then is heard no more; it is a tale told by an idiot, full of sound and fury, signifying nothing." "What is life," says Bishop Burnch, "but a circuit of little, mean actions? We lie down and rise again, dress ourselves, feed and grow hungry, work or play and are weary; and then we lie down again and the circle returns" "All the perfection, beauty, and conquest which Turner wrought," says Ruskin, "is already withered. The canker-worm stood at his right hand, and of all his richest and most precious work there remains only the shadow." What are all these but concurrent testimony to the truth of Paul's declaration: What I am working out in my life I do not understand. Only Paul, with deeper insight, perceives and reveals the reason: our life is fragmentary and evanescent because it is the product of our impulses, not of our higher reason; it is ungoverned; desires we have, but no one great, overmastering, divine choice, ruling all passions and controlling all actions; and so the life, made up of daily practices, unruled by a divinely ordered purpose, ends in a result always unsatisfying and often absolutely hateful to us, when the higher reason perceives what the higher reason had no part in producing. Thus in every man is a double nature; thus in every life a conflict. Art and poetry alike bear witness to it. It is hinted at in the Laocoön, in the strife between the serpents coming up out of the sea and the infant Hercules, in the battles between St. George and the dragon, and St. Michael and the dragon.

[1] From Lyman Abbott's forthcoming volume on Paul's Epistle to the Romans. (A. S. Barnes & Co.)

A NEW YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

IT is singular that so progressive a city as Brooklyn, with its designation as the City of Churches, should never have had a Young Women's Christian Association. Yet such is a fact. The need of such an organization has been felt for years by those who have been brought in contact with wage-working women, as well as by the wage-workers themselves.

The growth of the city since the opening of the bridge has made this need more evident and more pressing. New manufactories, the enlargement and growth of business, have brought a greater number of women, especially young women, to the city, where they were indeed strangers, as no door where women could meet women on a common level stood open. The working girls' clubs, of which there are several, do their work, and seek to do it quietly; so that to hundreds of working-women in the city of Brooklyn their very existence is unknown. Besides, not any of these club or society rooms are open on Sunday, the day above all others when the boarding-house is most dreary, when the wage-worker most needs cheerful surroundings, helpful companionship, to stimulate and encourage for the six days to follow. To meet this and other wants of the wage-working women of Brooklyn, a Young Women's Christian Association has been organized and incorporated.

Rooms have been hired in the new building known as the Johnson Building, at the junction of Flatbush and Fulton Avenues. The rooms are large, light, and cheerful. At present the Association occupies but two rooms, but the building offers peculiar advantages, in that a number of small rooms can be secured as class-rooms as soon as they are required. The arrangements and conveniences of the building are such that the members of the Association congratulate themselves on having secured so central and eligible a location in which to begin their work. The two rooms now occupied by the Association are very prettily furnished, and present a homelike and attractive appearance.

It is the purpose of the Association to adopt the methods and systems that have worked successfully in like organizations in other cities, adapting them to the peculiar needs of its own city. A public meeting will be held in the hall of the Young Men's Christian Association, at which ex-Mayor Low will preside, on the evening of February 27. The Rev. Drs. Storrs, Meredith, Hall, and others will speak. It is to be hoped that the new organization will receive the earnest and cordial support which its purpose demands—the power given to women to help those women who stand in need of mental, moral, material, spiritual assistance.

THOUGHTS BY THE WAY.

I will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice, pharisaism; hate them as Christ hated them—with a deep, abiding, godlike hatred.—[F. W. Robertson.

Christian, let the fact that the birds of the air have food, and the grass and flowers beneath your feet are clothed with loveliness, be an argument and token to you of the love of God, who will supply you with food and cover you with raiment.—[Stevenson.

God regards a saint in rags more than a sinner in robes. The whole of crumbling tabernacles now occupied by his people will soon be leveled with the dust; but it matters not, since "he hath prepared for them a city."—[Jackson.

Pleasure admitted in undue degree enslaves the will.—[Miss Mary Candor.

How much he knew of the human heart who first called God our Father!

If we wish to be just judges of all things, let us first persuade ourselves of this, that there is not one of us without fault.—[Seneca.

There was never a truly original thought produced by any one but God.—[The Rev. Peter S. Menzies.

The Christian is like the ripening corn; the riper he grows the more lowly he bends his head.—[Guthrie.

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the Gospel.—[Hannah Lee.

Know that ye are as near heaven as ye are far from yourself and far from the love of a bewitching world—[S. Rutherford.

LYMAN BEECHER LECTURES.

THE seventh and eighth of Dr. Trumbull's lectures in the Lyman Beecher course at the Yale Divinity School, delivered February 16 and 17, were upon "The Pastor and the Sunday-School," and "The Auxiliary Training Agencies of the Sunday-School."

By virtue of his office, a clergyman, as pastor in charge of a local church and congregation, is responsible for the oversight and guidance of all the departments of formal religious worship and representative Christian work in that church and congregation. The Sunday-school of his church is, therefore, *his* Sunday-school in the same sense that the pulpit of his church is *his* pulpit. This does not mean that he has all the work of the Sunday-school to do, or that its main details are immediately directed by him. Although there are numerous examples of pastors who have been also good superintendents of Sunday-schools, as a rule it is far better that Sunday-school superintendents should be skilled laymen.

As an illustration of what a pastor can do as superintendent of the Sunday-school, Dr. Trumbull cited the case of the Rev. Dr. Stephen H. Tyng, Sr. In the latter's own words, the Church of the Epiphany in Philadelphia, which he took at its organization, as his second charge, was founded "with the distinct understanding and plan that the Sunday-school should be the main and prominent object of regard, and its convenience and successful operation thoroughly provided for; and we carried out this principle completely." The result was that when he left the church for the charge of St. George's Church in New York, the Sunday-school had thirty-folded in the eleven years of his pastorate. St. George's, in turn, he made a "Sunday-school church." In five years the school increased from thirty to one thousand. All this was in the main due to the intense interest which Dr. Tyng personally took in the work of the school. He was its superintendent; he conducted the teachers' meeting; he taught a Bible class; he gave a monthly address to the children; he put his personality into all its work.

Among many others the Rev. Dr. Constans L. Goodell was cited as a successful pastor who realized the great importance of the Sunday-school, and gave great attention to it. In both his pastorates, at New Britain and St. Louis, he was always present at its sessions, and he was as much its life as he was the life of the pulpit. He expressed his conviction when he said: "He who builds the church of Christ must save the children. . . . The pastor will reach the children through the Bible school. That is not the children's church, but it is the church and pastor mingling with the children, and laying out all their experience and wisdom and spiritual power on them for their instruction in righteousness."

It would be well if every pastor could conduct the teachers' normal class and the weekly teachers' meeting. He can at least always, or generally, be present at the regular sessions of the Sunday-school, and thus be identified with it. And the closing exercises of the school offer a fine opportunity for pointing out and impressing upon the children the lesson truths. The pastor may teach a Bible class. This is good as far as it goes. But he ought to be the pastor, rather than be a teacher or any other officer in the school. He should have a wise oversight over its officers and work, not interfering to lessen the responsibility of any one, but wisely using all to bring the school to his ideal.

The treatment of the second subject was begun by an emphasis upon the great importance and value of training for Christian life and work. The church is a divinely ordained training agency. Its work is threefold—of winning, of informing, of exercising. The first factor in the work is represented by the pulpit; the second by the Sunday-school; the third by the auxiliary training of guilds, bands, associations, societies of all kinds, for the prosecution of particular lines of effort, or for the cultivation of particular virtues—the "gymnasia" of the church for the practicing of its young members in moral and spiritual athletics. Without such practicing the church membership can never be at its best. The force and efficiency of the church is to be measured not by its numbers but by its disciplined skill. It was in the form of juvenile missionary societies that this complemental factor in the training process first took hold of Sunday-school workers generally. Later came the juvenile total abstinence societies, then the reviving of the old church guilds in the Church of England, for the oversight, exercise, and guidance of young people associated in them for common effort. These guilds have been organized in many of the American Episcopal churches. The Young Men's and Young Women's Christian Associations, Bible Correspondence Schools, the Chautauqua Circles, are among the numerous societies with this end in view. In the Church of England and the Protestant Episcopal Church of the United States, the Young Communicants' Class, and in the Congregational, Presbyterian, and Baptist Churches the Young People's Prayer-meeting, have long been favorite agencies for the nurture and exercise of young believers. The growth of the Young People's Society of Christian Endeavor is a remarkable exhibit of the developing sense of the need of the religious education and training of the young. The growing interest in such training is not confined to any one branch of the Church of Christ. It is being discussed on both sides of the ocean by men of widely different denominational views. The writings of Canon Vaughn, of St. Alban's, England, and the Rev. Dr. Amos S. Chesebrough, of Connecticut, illustrate the extensive range of literature on this subject. Canon Vaughn urges "class instruction to bands or circles of children meeting regularly with a direct view to their training for and in Christian discipleship," and he indicates as one line of instruction the showing of a young person "how best to live a consecrated Christian life," and as another the giving of "practical lessons" in "the ministries of love and Christian service." Dr. Chesebrough considers work in this direction the most hopeful of all church activity.

In this sphere, as in every other, the church agency should be subordinated to the church, and under the oversight and direction of the pastor. It should be employed for a definite object, and in all its features it should be adapted to the desired end. While the pastor has the charge of the organization, it is for the young people to do all the work, while the pastor sees that they do it wisely and well. E. S. P.

PREACHING MADE EASY.

[*From the London Presbyterian Messenger.*]

THE movement in Scotland for dealing with inefficient ministers is beginning to bear some fruit, although perhaps not exactly of the kind that was contemplated by its promoters. A Scottish journal informs us that a rumor has gone abroad to the effect that a society has been formed for the promotion of preaching. The method of operation is decidedly simple, if not novel. It is not the man who is taken in hand for the purpose of training him to some kind or degree of eloquence. Such a process would be only too likely to prove tedious and disagreeable, even if it should succeed in accomplishing anything whatever. The chances are altogether against any appreciable result being obtained with such material as is likely to be got hold of. The minister of a parish is not the sort of a pupil that can be easily fashioned into any thing different from the sort of person he has always been. Whether an adept at vacant thundering or at drowsy sing-song—whether he deals in the uninteresting or the unintelligible—no change will be effected by any ordinary available means. To aim at anything of this kind is, therefore, evidently utopian. But if the man cannot be changed, something may be done with the sermon. It is on this line of operation that the society we have mentioned proposes to act. The deficiencies of the lazy or stupid minister are to be made up by a system of supply which will put into his hands a suitable discourse for the edification of his flock. All that he will have to do will be to provide himself with the material and deliver it as the occasion may require. This plan of trafficking in sermons is supposed to be a very ancient thing on this side of the Tweed. It is understood that there has always been a market for the disposal of that kind of commodity, although, of course, it was proper to maintain a certain modesty on so delicate a matter, and not to let the public into all the secrets of the trade. In Scotland, however, things have been different. A minister who was known to preach other people's sermons was held to be guilty of a moral delinquency, such as rendered him liable to be pulled up by his Presbytery. In view of this state of feeling, how does the society propose to carry out its benevolent project? Is there not a chance of being found out, which its members will have to face? Here comes in a splendid illustration of that peculiar genius that can always put a good face on anything, however black it may look. The plan is not intended to make ministers lazy, but to help them to be diligent. Their work is not to be done for them, but they are to be helped to do it themselves. How is this to be accomplished? Why, in this way. Sermons are to be supplied only in sketches, and it is to be left to each recipient to clothe the dry bones with appropriate tissues according to his taste and ability. Blank leaves are provided for his own lucubrations; adding these, he will really make the sermon his own, and will be able to preach it in all good conscience without any sneaking feeling that he is a humbug and a cheat. Then, again, the same skeleton in different hands would assume a very different aspect according to the filling out. The advantage of this would be that the hearers would not be able to detect the identity of the framework that lurked within, and thus no secrets would be betrayed. Of course, at a pinch, the skeleton might be used, without any further adornment, in all its native barenees and rigidity. It would not do, however, to resort too frequently to this lazy plan, since the people might not like being fed too often with dry bones. But a little judicious management on the part of the members of the society would obviate any such unpleasantness and make everything go on smoothly and agreeably. Here, then, opens up before us a glorious vista of the future of Scottish preaching. No more is any complaint to be heard in the land of Chalmers and of Guthrie concerning "feckless preachers and fusionless sermons." No, no; nothing of the kind. Every man who "wags his pow in a poopit" after this will be able to give the people "an unco screed."

THE LAW OF TITHES.

To the Editors of The Christian Union:

THE note headed "Some Hard Questions to Answer," in The Christian Union of February 9, page 180, betrays a misconception of the principle involved in the law of tithe-giving as it is set forth in the Scriptures, and as it is held by those who believe that this law is still in force.

We are the Lord's, and our time is his. In recognition of this fact he demands that at least one-seventh of our time shall be definitely consecrated to him. This applies to the poor as well as to the rich. The precise method in which our time shall be used is left to the individual judgment and conscience. Every true Christian gives not only the Sabbath but some portion of each day to the Lord in worship or in some form of service. The spirit of the law regarding our time is not that everybody shall give just one-seventh of his time, but that one-seventh is the *minimum*.

So all our gains are God's. The man who loans money expects interest. If he rents a house or a field he takes money in acknowledgment of his ownership. The implication in the Bible is that the law of tithes is as old as that of the Sabbath. It is a recognition by the poor, as well as the rich, of God's ownership. It is not the "standard of giving," but, like the seventh of our time, the minimum below which no person has any right to give. Many Christians in the Harpoot mission field in Turkey, poor men, even those who live upon charity, have adopted this rule of giving, and they confess that the more conscientious and faithful they are in this form of service the better the Lord cares for them. A capitalist does not discriminate against fidelity in his employees. If the poor man gives a tenth of all his gains, the rich, of course, should give much more. This is not a part of the Jewish ritual, any more than the Sabbath. Like the Sabbath, it has its reason in our relation to God, and in our own moral natures. The precise way in which we shall use the money dedicated to God is left to the individual judgment, just as the manner of employing the time so consecrated. The simple question is, Do we recognize God's ownership, and are we faithful stewards? H. N BARNUM.

AUBURNDALE, Mass.

CANADIAN NOTES.

The city of Winnipeg, Manitoba, vies with Toronto for the honor of having the most quiet, orderly Sabbath. It has a population of 23,000, with church accommodation for 15,000. On the Lord's Day the churches are full, all houses of business are closed, and no street railway is operated.

Dr. Bernardo, the philanthropist, has secured 2,000 acres of Northwest land from the Dominion Government, and has purchased 3,000 acres more, to make the entire block an industrial farm, upon which lads from seventeen years of age and upward will be educated to become farmers. He has erected buildings at a cost of $20,000, and will soon have accommodations for eighty boys.

Great fears were entertained respecting the temperance question when the Municipal Council of Toronto was elected. However, on the day when the Mayor delivered his inaugural address and the members took the oath of office, when lunch was served in the Council Room, there was not one drop of intoxicating liquors drank. This was certainly a good beginning.

A new Chautauqua has been commenced near Niagara Town, about seven miles from the Falls. About 100 lots have been laid out for building purposes, several of which have been taken, and cottages erected. A very superior assembly room has been built, and a hotel has also been erected. The directors are sanguine that Niagara Assembly will become a popular summer resort. It will indeed be a Chautauqua on a small scale.

A praiseworthy institution called the Young Woman's Christian Guild has been established in Toronto. Classes for sewing have been formed. Classes for mutual improvement have also been organized, all of which are attended by such numbers as to encourage those who have taken an active part in their formation.

The Young Men's Christian Association rooms in Toronto are well patronized, and recently the Inter-Provincial Convention of the Y. M. C. A. was held in the hall. About a hundred and fifty delegates from various places were present. The reports received from the branches formed in Queen's College, Toronto Medical School, and Toronto University contained many incidents of a pleasing kind.

The Rev. Enoch Hood, D.D. (Methodist), has been called to his reward. He was eighty-four years of age, and had

spent sixty-two years in the ministry, first as a missionary in the West Indies, then in New Brunswick, and latterly in Ontario, where he resided forty years, and until he was superannuated in 1880 he held the position of Missionary Secretary or Superintendent of Missions. He was ten times elected President of Conference. He was an able presiding officer, a valuable counselor, and in the palmy days of his ministry he was powerful and pathetic both in the pulpit and on the platform.

The Sunday-School Association in Toronto recent ly met, but only fifteen schools were represented. It is intended to have more effective work done. It is suggested that teachers should pay more attention to personal preparation, so that they may become better qualified to teach the Holy Bible.

The Rev. Samuel Massey, of Montreal, has withdrawn from the Presbyterian and joined the Anglican Church, and has received an appointment in Montreal diocese.

The students and graduates of Knox College, Toronto, have undertaken the support of a foreign missionary. Other colleges are likely to follow their good example.

Mr. Thomas Doutney, assisted by Mrs. Helen L. Doutney, is conducting Gospel temperance meetings in Toronto, which are exciting great interest. Mr. Doutney is an ex-wine dealer, and has been most successful in his work wherever he has labored. The prospect is that his visit to Toronto will accomplish much good.

FOREIGN ITEMS.

The Church of England is getting so pressed for money that Canon Gregory proposes to cut down the salary of the Archbishop of Canterbury from £15 000 to £12 000, and the salary of the Archbishop of York from £10,000 to £8,000. The house of the Bishop of Ely is said to be too costly, and should be sold.

The Rev. George Bowen, whose death occurred at Bombay, India, on the fifth of this month, was not only one of the best known and most useful of American missionaries abroad, but was a man of remarkable personal qualities and independent character. His devotion to the heathen cause in religion was shown by his refusal to draw his salary, after having spent but one year in India, on the ground that he would have more influence among the heathen if he were not possessed of a stated income. Mr. Bowen was born in this country in 1816 At the age of seventeen he was led to doubt the truth of Christianity by reading Gibbon's history. For eleven years he was an unbeliever, but was converted at the death-bed of a lady to whom he was greatly attached. His father was a man of wealth, but the son determined to sacrifice his home and prospects, and to devote himself and his whole life to the missionary service among the heathen. He proceeded to India in 1846, in connection with the American Board of Missions. After he refused to draw further compensation for his labors at the end of his first year he earned his living by giving private lessons for an hour or two daily. He was often pressed to accept the means of making himself more comfortable, but steadfastly refused. For many years he actually lived in the native bazaars and among the sadly degraded population until requested to become Secretary to the Religious Tract Society, at whose depot he afterward resided, managing its affairs without pay, in addition to his other labors.

The mission halls of London have accommodations for 251,980 persons. The attendance at these services on a given Sunday was found to be 195,120. The largest attendance was at undenominational halls, the Salvation Army ranked second, and the Church of England third.

The clerical gown worn in Germany is of cloth. Dr. Kögel, court preacher in Berlin, is the only Protestant minister in all Germany that wears a silk gown, and that by special permission of the Emperor William.

The interests of Euphrates College, Harpoot, are being presented by President C. H. Wheeler, now home on a furlough. The attendance upon the various departments of the college has touched five hundred during the last year, and its facilities for work have been increased by the erection of a three-story building costing $5,000, which is said to be one of the most substantial structures in the interior of Asia Minor. The great needs are scholarships for the many indigent applicants for admission, more equipment, and an increase of the endowment, which will enable the college to compete with the Government and other schools where Christianity is not taught. Dr. Wheeler desires greatly to raise $7,500 for a Mark Hopkins professorship of Biblical literature and moral philosophy. His address is Auburndale, Mass.

The Rev. Mr. Spurgeon, in a letter to the Wesleyan Reform Union, in reply to the resolution adopted by that body expressing approval of his course in withdrawing from the Baptist Union, says: "I am unable to remain longer quiet when the war is for the authority of the Scriptures and the great doctrines of man's ruin, his redemption, and the finality of the Lord's judgment. Being zealous for the old evangelical faith, I may speak too sternly against the enemies of the truth, and my words may seem unnecessarily sharp swords. We will together fight for the Word and the Gospel. We will bear our outspoken witness against this modern purgatory."

The new Congregational Manual of Great Britain shows that there are 4,338 Congregational churches in England and Wales, with 1,695,600 sittings. There are also 141 churches in Scotland and Ireland.

CHURCH GLEANINGS.

MIDDLE STATES.

—An exceedingly interesting sermon was preached in the Fifth Avenue Baptist Church of this city last Sunday by the Rev. Dr. N. W. Miner, on "Personal Reminiscences of Abraham Lincoln." Dr. Miner was pastor of the Baptist church at Springfield which Lincoln attended for many years before his election as President, and was also his neighbor and intimate friend. "Mr. Lincoln," said Dr. Miner, "was a great commoner. I took a ride with him in Washington during the war, and as we met distinguished Generals and Senators he gave the customary salute, but when we met a common soldier and he presented arms, the President would rise from his seat, take off his hat and make a bow to the soldier." Dr. Miner repelled the charge that Lincoln was an infidel, and quoted the words that he heard Lincoln say when the people of Springfield came to bid him farewell on his departure for Washington: "A duty devolves upon me which is greater than has devolved on any man since the days of Washington; he never could have succeeded without the divine aid on which he relied, and I hope that you, my friends, will pray that I may have the same aid, without which I cannot succeed."

—The Rev. Dr. Talmage was mustered in as chaplain of the Thirteenth Regiment in Brooklyn on Wednesday of last week.

—The Rev. Dr. George Dana Boardman has the earliest record book of the First Baptist Church of Philadelphia, dating back to 1690.

—The Young Men's Institute on the Bowery in this city has nearly five hundred members, and is extending its work in several directions.

—During the past year the Baptist Board expended $35,000 in city missions in New York, and will spend $40,000 this year.

—The Rev. Frank Russell, D.D., pastor of the Congregational church, Oswego, N. Y, has been appointed Field Secretary of the Evangelical Alliance. His work for the present will be the organization of branches throughout the State of New York.

—In the New York Legislature Senator Cantor has introduced an amendment to the act incorporating the New York Christian Home for Intemperate Men, by defining the objects of the corporation. They shall be the physical mental, and spiritual improvement of the intemperate; to provide and maintain for them a suitable home, and by Christian care and influence to reform and reclaim them.

NEW ENGLAND

—The Rev. Charles Parkhurst, the editor-elect of "Zion's Herald," is pastor of St. John's M. E Church, Dover, N. H. He was educated at Kimball Union Academy and Dartmouth College, studied law, and practiced several years. As a Methodist clergyman he has held leading appointments in New England—Montpelier, Vt., Concord, N. H., Auburndale and Lawrence, Mass. For two years he has given the annual course of lectures of Christian Evidences at Lasell Seminary, Auburndale. Last year he went to Europe, and his letters, written for the religious press in his absence, called the attention of his church to his ability with his pen His letter in our columns on "Dr. Parker in our Camera," will be remembered.

—This week the New England College Conference meets in Boston. Among the speakers from abroad will be the Rev. Joseph H. Twitchell, D.D, and Colonel J. L. Greene, of Hartford; the Rev. G. S Burroughs, Ph.D., of Amherst College, and several prominent students. Among the questions to be discussed will be: "Social Purity," "Should Bible Study be Adopted into the College Curriculum?" "College Work at Home and Abroad," and "Practical Features of the Work in Colleges." The reports being sent in from the colleges indicate the largest conference yet held.

—The 150th anniversary of the Congregational church at Bloomfield, Conn., was celebrated on Tuesday of last week. The sermon was delivered by the Rev. E F Atwood, the pastor. Several prominent clergymen of the denomination were present.

—The church and society of the Center (First) Congregational Church of Hartford, Conn., have sent a letter to the Rev. Dr. George Leon Walker, urging him to withdraw his resignation as pastor, which he recently offered. They offer him whatever assistance he desires, and make an urgent appeal to him to remain with them. Dr. Walker has the matter under consideration, and will probably reach a conclusion in a few days.

—We spoke last week of the intention of the Center Congregational Church of New Haven, Dr. Newman Smyth, pastor, to raise its debt of $25,000 Later papers show that the entire amount was raised on the spot after Dr. Smyth's sermon on the subject. Voluntary subscriptions of $14,000 were supplemented by a general collection of over $11,000

—The Rev. Graham Taylor has been unanimously selected by the trustees of the Hartford Theological Seminary to succeed Dr. Llewellyn Pratt in the chair of practical theology, he having accepted a call to the Broadway Congregational Church of Norwich.

—At the February meeting of the Eastern Connecticut Congregational Club at Norwich last week, the principal address was upon "Christian Fellowship," by the Rev. James Dingwell, of Danielsonville.

THE WEST AND SOUTH.

—The hundred evangelical churches of Louisville have had an average increase of ten members each as the result of the Moody meetings.

—A dispatch from Indianapolis, Ind., says that the Rev. J. E. Gilbert, pastor of Meridian Street Methodist Church, has been elected Superintendent of the teachers' training department, a new department of the International Sunday-School Union. The heads of other departments are B. F. Jacobs, of Chicago, Dr. J. H. Vincent, and E. Payson Porter, of Philadelphia. Dr. Gilbert has accepted conditionally, and will meet a sub-committee in Chicago next week to complete arrangements.

—The large and beautiful new house of worship now being erected by the congregation of the Presbyterian Church of the Covenant, of Chicago, will be completed in time for dedication on Easter Sabbath. In seating capacity it will rank among the Presbyterian churches of that city next to the Third.

—The Hillside Congregational Church of Omaha, Neb., celebrates its first anniversary by issuing a neat little circular report. It has a membership of eighty-four, and begins its second year by becoming self-supporting—a good example.

—The Rev. Thomas W. Cain, rector of St. Philip's Episcopal Church in Richmond, Va, who has just accepted a call to Galveston, Tex., is the first colored minister ordained in Virginia in the Episcopal Church.

—Mr. Moody told one of his large audiences in Louisville that a man came to him to get aid for a charity in which he was interested. He said he had heard that Mr. Moody was getting $100 a night. Mr. Moody told him if he got $100 a night he would give $1,000 to his charity. Mr. Moody went on to say to the audience that he was not after money. He said: "You needn't pay me a penny if you don't want to. If you can find any committee either in Europe or America that ever got my services by offering money, I'll give $1,000 to you. God delivered me from love of money when he took me from my business. I have my failing, but, thank God, it is not love of money. We want you, not yours. We want your souls."

—The annual convention of the Young Men's Christian Association of Virginia adjourned on February 11 after an interesting and profitable meeting. The Association here has gained largely in membership. During the past year fourteen new associations have been organized, and there are now forty-two associations in the State, the oldest of which is the association of the University of Virginia. Three new buildings have been erected at a cost of $87,000, and one purchased and remodeled at a cost of $37,000.

—Robert C. Morse, a graduate of the Yale Theological Seminary, rejected by the American Board because of his doctrinal beliefs, was recently ordained in Kansas, and is receiving aid from the American Home Missionary Society of New York.

—Professor Woodrow's lectures in the South Carolina College are attended by many of his former pupils, students in the seminary from which he was removed for his evolution doctrines. The local Presbytery is likely to interfere many of its members being opposed to his advanced ideas

—The Congregational church at Hancock, Lake Superior, Michgan, the Rev. George F. Waters, pastor, a Sunday or two ago cleared itself of a debt of $3 000 in twenty minutes in a novel way. After an appropriate sermon, a blackboard was brought forward, upon which was placed a diagram consisting of 300 squares; ten lines, thirty squares in a line. The plan was then presented to the congregation. Each square in the diagram represented $10 of the church debt. The members of the congregation were invited to take as many of these squares as they chose, and they speedily took them all.

—The Second Congregational Church of Lincoln, Neb., at its adjourned annual meeting voted unanimously to change its name to Plymouth Congregational Church. This church is now only three months old, and has 53 members, a Sunday-school of 150, and a building under way to cost $10,000. E S. Ralston is the pastor.

MINISTERIAL PERSONALS.

CONGREGATIONAL.

—S M. Spangler, of the Hartford Seminary, has received a call to the church at Mittineague, Mass.

—J. E. Beardsley was installed as pastor of the church at Wilmette, Ill, on February 7.

—Charles S. Mills will be installed as pastor of the First Church of North Brookfield, Mass., on March 7.

—W. G. Dickinson, of Webster, Dak., has resigned.

—E. P. Wilson was installed as pastor of the church at Woodford, Me., on February 16.

—H. K Painter, of Canton, Ill., has withdrawn his resignation.

—A. J. Park will supply the church at Huntington, Conn., for one year.

—Edwin Hobbs accepts a call to Bowensburg, Ill.

—H. H. Morgan, of South Windsor, Conn., has resigned.

—H. H. Morse, of Roxbury, Conn., has resigned to accept a call from Los Angeles, Cal.

—A. J. Sullivan, of Greenville, Mass., has resigned.

—D. R. Atkins has accepted a call to Calumet, Mich.

—K. H. Crane has accepted a call to Chatham, Ohio.

—P. J. Robinson accepts a call to Winthrop, Me.

—B. W. Bacon, of Lyme, Conn., declines a call to Greeley Col.

PRESBYTERIAN.

—R. S. Richardson received a call to Little Falls, N. Y.

—W. E. Williamson accepts a call to Olney, Ill.

—W. F. Junkin, D.D., of Charleston, S. C., accepts a call to Montclair, N. J.

EPISCOPAL.

—J. R. Moses has been chosen rector of St. Jude's Church, Philadelphia.

—C. H Baggs has become chaplain of St. Luke's Hospital, Chicago, Ill.

—C. H. Procter has become an assistant rector of the cathedral at Little Rock, Ark.

OTHER CHURCHES

—Daniel Hall accepts a call to the Fairhill Baptist Church of Philadelphia.

—C. M. Perlee has been installed pastor of the Reformed church of Boonton, N. J.

—A. M. Calkin, a Baptist clergyman, died at Waverly, Pa., recently.

Books and Authors.

HYMNS OF THE FAITH.[1]

In "Hymns of the Faith" we have a courageous and vigorous endeavor to supply the ideal hymn-book, meaning by that much-abused term, not a book which only trained musicians can use or poets enjoy, but one by means of which congregations can most worthily worship God and express such Christian experience as properly enters into the public worship of the church. Such a book need not concede anything to false taste, musically or otherwise. It need not encumber its pages with trash of any sort. It may pay little or no attention to what is ephemeral, merely because it has caught the popular ear. It may have somewhat or much of the air of "haughty innocence" which has been remarked as one of the characteristics of Jenny Lind. It may do all this and yet so lay hold of what is true and fundamental in Christian experience and in natural human expression both in words and music as to move and satisfy those not instructed in music, while it shall meet the wants of those ripest in Christian life and truest in their cultivated discernment of the fit expression of that life in worship. There is a great deal of music, as there is of poetry, which touches no deep chord in ordinary hearers. It is fine music or poetry, but it is unintelligible except to those of special gifts or training. But there is other music, as there is poetry, admittedly great, the power of which is felt by all classes. It sways a popular audience. The solitary student admits its supremacy. And there are many church tunes already in use which approach this unique power, so far as anything so brief and therefore so limited as a hymn tune can.

It may be thought that every hymn-book is an attempt to gather just such tunes with their appropriate hymns. But the purpose of many seems to be rather to meet a variety of tastes, good, bad, and indifferent, by a wide inclusion of material acceptable to all. Few compilers approach the decision and boldness of the editors of one of the noblest hymnals, who announced that "the hope of effecting such a musical compromise as might secure the favor of all tastes has never for a moment been entertained." But the character of recent manuals of worship intended for church and Sunday-school would indicate that that example of wise daring has not been without its good effect. Not that the example was to be exactly imitated in the way in which it was set, but the principle was certainly worthy of repeated application. In the worship of the church, in the character of both the hymns and tunes employed, one of the constant and determining principles is found in the words of God to his prophet, "Son of man, stand upon thy feet, and I will speak with thee." The service of song in God's house should express and arouse the erect attitude of the spirit in answer to God's address and in readiness for his revelation. The general and easy enjoyment with which a congregation sings a tune is not of itself a sufficient reason for the use of that tune. Enjoyment is not the end of church music. That is worship. It is an offering dedicated to God. It is a sacrifice of praise, and as such must have elements of solemnity. It must be suitable as something offered to God, not merely as something pleasing to man. And it is ever true that the truest offering to God is the truest gladness for man.

In the application of principles men of substantially the same purpose will differ, and there would seem to be no decisive standard. But, despite this divergence, the principles firmly grasped will vindicate themselves.

"Hymns of the Faith" is a book of exalted spirit in the conception of worship which it embodies, and in the confidence of its appeal to elevated thought in Christian people. The hymns are uniformly of high character. They are hymns of faith, not mainly of sentiment. They are in no wise wanting in that needful element; but their source is higher. Their sentiment is that which is nerved and disciplined by the higher vision and endurance of faith. They embody "the creed of the saints, the anthem of the blest," with a more uniform success than can be found in more than a very few hymnals. In the 656 hymns undoubtedly some favorites will be missed of the old hymns, and some much desired of the newer ones. No one, however, we think, will meet with more disappointment in this volume than in any other of the size, while perhaps none other will give more compensation by the new acquaintances which will be gladly taken into long friendship.

The topical arrangement, according to the Apostles' Creed, we heartily commend, despite some little appearance of forcing in some of the sections. On the whole, it is much more symmetrical and more easily remembered than arrangements common in other books.

A few hymns appear here in which the first line differs from the common form, or stanzas are given preceding that with which the hymn is commonly begun. In such cases both first lines are given in the index.

Great care has been taken in the fitting of hymns with tunes, and in most cases with notable success. Some familiar hymns are found here in new associations, as "Awake, my soul, to joyful lays;" and "Love divine, all love excelling." It will be hard for many to sing "There is a fountain filled with blood" to St. Bernard, with no chance to sing Cowper—which is not in the book.

"All hail the power of Jesus' name" loses nothing by being sung to Miles Lane, and Coronation is on the same page. "In the cross of Christ I glory" may as well be sung to Sychar (known in other books as Oswald) as to Rathbun, though the latter will be missed. But "Light of those whose dreary dwelling" is made practically useless by being set to a minor tune, and that one of the most pronounced, with no alternative at that opening. It seems to us that "It came upon the midnight clear" is poorly set, and that it is a mistake to set "O sacred head now wounded" to Passion Chorale, with no alternative, and "My God, how wonderful thou art" to Windsor, a minor. And it is a great disappointment to find "Welcome, happy morning," without Calkin's noble tune. J. W. Elliott's "Eversley," to which it is here set, is good, but by no means supplies the place of the other.

There will, of course, be irreconcilable difference of judgment as to the setting of hymns, and also as to the use of tunes in minor keys. We can only record our own conviction that it is useless to expect any ordinary congregation to use with freedom or good effect the number of such tunes in this book.

The editors' claim that nearly all of those tunes which have long been familiar in American churches, and which are known as the old tunes, are retained, is hardly borne out in the absence of such "old tunes" as Arlington, Autumn, Avon, Bera, Brattle Street, Heber, Hebron, Manoah, Marlow, Menbah, Migdol Retreat, Stockwell, St. Martin's, Tallis's Evening Hymn, Uxbridge, Ward, and others. Some of these might well have been included instead of having "the tunes with few exceptions appear more than once." That, by the way, is an overstatement, but the repetitions are, to our thinking, altogether too many.

The use of so many Latin and German titles is unfortunate; such as Alleluia Perenne, Cœna Domini, Dulce Carmen, Jesus Magister Bone, Guter Hert, Licht von Licht, Unser Herrscher, Wir Pflügen, especially as the Old English type is not of the clearest.

Most of the tunes are mainly in quarter notes, the *tempo* being indicated by the metronome mark. It is difficult if not impossible to say what would be the effect when actually sung by a congregation, but it would seem hard to avoid, in singing, the monotony presented to the eye, particularly in those tunes which have almost nothing but quarter notes from beginning to end.

The tunes are intended, however, for congregational use, and are in the main well chosen for that purpose. They are notable, rich, and strong; not always easy for the first singing; not always immediately satisfactory to the ear that insists on striking melody as the prime requisite; but musical as well as serious, and vigorous and worshipful. The chants are a noticeable feature of the book, and add much to its value. The hymns are preceded by fifty-five selections from the Psalms for responsive reading, marked also for chanting, with the music for each one. It is to be hoped that the book will have a large influence in making this noble manner of worship more general in our churches.

The print of the volume is clear, and the page grows more agreeable as it is used, despite some infelicities in the arrangement. But surely the publishers have given the book a binding insufficient for the usage a hymn-book receives at the hands of a congregation. The dark blue color is very pleasant, but with the white edges it must show wear soon.

The indexes are at the beginning of the volume, except the index of first lines, which is at the close—an inconvenient separation.

Taking the book all in all, we give it a hearty welcome and bid it good-speed. It is a noble addition to our manuals of praise.

[1] *Hymns of the Faith, with Psalms. For the Use of Congregations.* Edited by George Harris, D.D., and William Jewett Tucker, D.D., Professors in Andover Theological Seminary, and Edward K. Gleason, A.M., of Providence, R. I. (Boston: Houghton, Mifflin & Co.)

PROFESSOR LAUGHLIN'S POLITICAL ECONOMY.[1]

In some respects Professor Laughlin is admirably fitted to write a text-book upon political economy. He is orthodox, and his orthodoxy is that of to-day and not that of a generation ago. There are many of his views from which we differ, but in all these debatable questions it is well for the thorough student first to understand the orthodox conservative position and differ from it only where he sees that he must. It is when radical views have been adopted in this way that they carry weight.

Professor Laughlin, in his method of reasoning, much more inductive than Mill or Fawcett or Professor Perry. He states a vast number of important economic facts which throw light upon the questions of the day. In regard to his views he is a disciple of Mill, but a disciple who has improved upon the teachings of his master. As an example of this we need only cite his statement of the law of wages. It is as follows: "The productiveness of a country's industries determines whether the general level of the wages shall be high or low, but about this general level the amount of wages will fluctuate, since the demand for labor compared with its supply will determine in fact what the employers will promise to pay and the employed will agree to receive." Those who are familiar with Mill's wage-fund theory will perceive at once how important and how sensible is Professor Laughlin's modification.

The chief difficulty with Professor Laughlin's new text book is that it is not adapted to the class for whom it was intended. Professor Laughlin wished to present the economic principles which underlie our public questions in such a way that they could be understood "by the average American youth whose education is restricted to the high school and the academy." Unfortunately, his arguments are apt to be abstract, and when he introduces facts they are not those which would go home to the ordinary boy. Such a reader would be apt to find the book dull and somewhat beyond him. It is, however, a good book to be in the hands of teachers who have in charge elementary classes in political economy.

Almost half of the volume is devoted to the discussion of current questions, such as taxation, currency, banking, etc. His treatment of the currency is perhaps the most interesting. He acknowledges in full the benefits to be derived from credit currency, so long as it remains convertible, and he opposes the Government issue of such currency entirely on the ground of the danger of its going too far and issuing more notes than it can redeem. Though an extreme opponent of bimetallism, Professor Laughlin is in favor of the multiple standard for long contracts. By the multiple standard the borrower agrees to pay, not a definite amount, but an amount which shall have the same purchasing power as the sum which he borrows, this purchasing power being measured by the prices of wheat, coal, iron, potatoes, etc. Had our present national debt been contracted in a multiple standard, the Nation would not have suffered as it has from the rise in the price of gold. Professor Laughlin accepts Simon Newcomb's estimate that in 1880 $98 27 would buy as much as $111 66 in 1876. Thus within four years the size of every debt was increased one-tenth.

In his treatment of the labor problem Professor Laughlin is inclined to maintain that "the conflict between labor and capital is very much of a delusion," and that the real conflict relates to how the product of industry shall be divided between different classes of laborers. If Professor Laughlin is right upon this point, then the instincts of both laborers and capitalists are wrong. The Christian Union has already shown how large a part of the Nation's income goes to capital; and it is to lessen this share that the laborers are fighting. Nevertheless Professor Laughlin is quite right when he says that some of the methods used by the labor organizations are direct wrongs to outside laborers. He closes his discussion of this topic by insisting upon the undeniable importance of character as the basis of industrial progress, and urges that "the weak and narrow-minded recourse to the State be abandoned," and self-help alone be relied upon. This, of course, is the appeal which we have all heard from our childhood, and which we have seen every class in the community gradually learn to disregard. Not only labor reformers, but moral reformers and capitalists themselves, continue to demand more and more State help. Professor Laughlin presents his argument with admirable strength, yet it is at best an able defense of a dying creed.

[1] *The Elements of Political Economy.* With Some Applications to the Questions of the Day. By J. Laurence Laughlin, Ph.D., Assistant Professor of Political Economy at Harvard University, (New York: D. Appleton & Co.)

Social Aspects of Christianity. By B. F. Westcott, D.D., D.C.L., Canon of Westminster. (New York: Macmillan & Co.) The learned and venerated author of this book needs no introduction to the Christian public. His work and fame are secure. And although the present volume is perhaps among the least of the productions of his pen as regards quantity, surely the subjects treated yield to no other essays in the intrinsic value and timeliness of their contents. In clear and connected form, with lucid arrangement and facile expression, Dr. Westcott enforces the ideas and principles fragmentarily suggested by him during the past thirty years. In his view the sorrows, the emergencies, the problems, the inheritances, the institutions pertaining to what we call life, are best interpreted by the Gospel of Jesus Christ, and in our day the social aspects of the Gospel are confronting us with the insistence of a practical need, as never before. This thought is the keynote of several rich and weighty chapters on "The Christian Aspects of the Elements of Social Life," as applied to the family, the pa

tion, the race, and the church, and also "Christian Aspects of the Organization of Social Life" in connection with the progress of the kingdom of God. Under this head are considered mediæval and modern efforts toward the realization of this kingdom, first by the Franciscan Order of Monks, second by the Quakers. Following these chapters there is an appendix which is called "Types of Apostolic Service," in which Saintship, Authority, Suffering, as illustrated by St. Paul, Doubting, by St. Thomas, and Waiting, by St. John, are recognized as the elements contributing to the extension of the world-wide idea of spiritual fellowship. In the immediate preparation of these discourses the author acknowledges deep gratitude both to Maurice and Comte—two writers not often joined together, he confesses, but in this very fact there is evidence of the breadth and catholicity of Dr. Westcott's opinions; positivism is generally taken to mean all that is false and erroneous in social theory. In style this distinguished prelate reminds us somewhat of Newman. There is the same mingling of simplicity and clearness of thought with strains of lofty eloquence. We will not undertake a review of the doctrines inculcated, but leave the reader in full enjoyment of their impressive statement. He will not long hesitate in avowing that balanced judgment and ample knowledge have not vainly grappled with present-day problems in religion.

Wealth and Progress: A Critical Examination of the Labor Problem. By George Gunton. (New York: D. Appleton & Co.) The central thought of this book is that the standard of living is the basis of wages, and that more leisure for the masses as expressed in less hours of labor is the natural means for increasing wages and promoting progress. The entire work is a discussion of various wage theories. Mr. Gunton rejects the theory that wages depend entirely upon the law of supply and demand, and also rejects Professor Walker's theory that they depend upon the productiveness of the labor. He asserts that they are governed entirely by the amount of comfort and luxury which the laboring class insist upon obtaining. He does not succeed, however, in demonstrating his thesis. When Mr. Gunton says that the doubling of wages in the fourteenth century at the time of the plague was not due to the decreased number of laborers, but to the higher standard of living, he fails to convince any one except himself. He is merely reading into history the facts which he deduces from his own general ideas. So, too, in his reply to General Walker he fails entirely to account for the fact that laborers who have been used to one standard of living in Germany insist upon double wages when they reach Australia or the United States. This fact can only be explained by Professor Walker's conception that it is the productiveness of labor that chiefly determines wages. Nevertheless, Mr. Gunton's idea is important. When the laborers are content to live without the ordinary comforts of life, and raise large families expecting the children to shift for themselves when at ten or twelve years of age, the rate of wages must fall, since the cost of labor, like the cost of everything else, is the amount required to reproduce it. Nevertheless, though we acknowledge that this consideration has weight, we are not at all prepared to accept Mr. Gunton's statement that the earnings of the laboring class are not increased by the wages of their wives and children. The reward of the laboring class must in the end be the amount of useful things they produce, and unless women and children are producing "useful things" the reward must be lessened. Regarding Mr. Gunton's general position that more wealth can be produced in short hours than long, it may be said that past experience confirms it where the labor is exhausting.

The Science of Politics. By Walter Thomas Mills. (New York: Funk & Wagnalls.) The author of this book is the Secretary of the National Intercollegiate Prohibition Association, and the book itself has the character of a political science scrap-book made by a Prohibitionist. It is full of quotations, many of which are pithy and pointed, and the author himself has a nervous, energetic style, and makes his points sharply. There is, perhaps, too much harmless exhortation on the duties of citizens, but much of it is warranted, and is strongly put. He defends Third Party Prohibitionists by urging that "a dominant political party can never bring its members to an effective agreement on any question when a portion of its membership greater than its own average majority, backing its refusal with its vote, persistently refuses to consent to just terms of settlement." He characterizes our political corruption as "the result of the joint influence of monopolies and whisky rings—the one furnishing money to improperly influence voters, and the other the only large body of voters subject to these criminal methods." Were it not for its pretentiousness one might be inclined to speak more favorably of the work. It is in no sense a "Science of Politics," nor is Mr. Mills warranted in speaking of himself as "a pathfinder" in an unexplored realm of political science.

God in Creation and in Worship. By a Clergyman. The aim of the author in writing is to show that the early historic peoples believed in "one God, Maker of heaven and earth," and that no theory of Spencerian evolution will adequately explain the ancient belief and worship. In seeking to prove the point much evidence is accumulated, and some of Herbert Spencer's alleged omissions and misstatements in "Ecclesiastical Institutions" are seized upon with courteous but firm intent to show the inadequacy of his mode of historical treatment. The latest sources of information are well considered, and many facts of apparent force are urged in favor of the view presented.

Introduction to Physical Science. By A. P. Gage, Ph.D. (Boston: Ginn & Co.) Professor Gage is a thorough believer in laboratory work, and as instructor in the Boston English High School has carried out his ideas with the most gratifying success. This volume of elementary instruction in the sciences is, as might be expected, eminently practical. Every exposition of principle is accompanied by clear illustration and directions for experiments. The latest decisions of scientific investigation are always given, and in every way the book will arouse and encourage intelligent interest on the part of the pupil.

Uncle Sam at Home. By Harold Brydges. (New York: Henry Holt & Co.) Mr. Brydges evidently keeps a scrap-book and is a faithful reader of the comic weeklies. His book on this country as seen by the English visiter is a hodge-podge of jokes, quotations, statistics, and personal observations—the last playing much the smallest part. It is an amusing mixture, quite good-natured and fair-spirited, and if its English readers succeed in making the proper allowance for extravaganza and the paragrapher's American humor, they may get from it a tolerably good idea of some of our national peculiarities.

A translation by General J. W. Phelps of *The Fables of Florian* has just been published by J. B. Alden. These fables have long been popular in France, having run through a hundred editions. The author died in 1794, having escaped the guillotine only by the fall of Robespierre. His style is not to be compared with that of Lafontaine, but there is great merit in his keen wit, odd turns of thought, and clear, strong moral purpose.

Beyond. By Hervey Newton. (Boston: James H Earle. 60 cents.) This is a somewhat sugary book, full of rhetoric, flowers, visions, Scriptural quotations, and speculative spiritual maps of the world toward which we all journey. It is not destitute of merit, and will prove helpful to many who are desolate and bereaved. If one is contented to take many things for granted that are debatable, this little volume may do him good. A sweet and assured faith sheds balm upon its pages.

Olden Time Music. By Henry M. Brooks. This is a compilation from books and old files of newspapers of all manner of extracts and illustrations bearing on the early history of music in New England, and particularly in Boston and Salem. It contains many quaint and curious bits of information. (Boston: Ticknor & Co.)

BOOKS OF THE WEEK.

Charles Scribner's Sons, New York, add to current publications two very attractively printed illustrated volumes—a story by Mrs. Burnett, *Sara Crewe; or, What Happened at Miss Minchin's*, and *The Tailor Made Girl; her Friends, her Fashions, and her Folly*, by Philip H. Welch, illustrated by C. Jay Taylor.——Houghton, Mifflin & Co., of Boston, have issued a new edition of Mr. Howells's delightful story, *Their Wedding Journey*, with an additional chapter describing a second visit of the bridal pair to Niagara Falls ——Phillips & Hunt, of New York, send us a large quarto by the Rev. Dr. Daniel Dorchester, *Christianity in the United States, from the First Settlement to the Present Time; Sailor Boy Bob*, by the Rev. Edward A. Rand, is a story for young folks from a deservedly popular writer; *Young Folks' Nature Studies*, by Virginia C Phœbus, describes in a familiar way insects, coal, and fossils; from the same hand comes a story, *Lost on an Island*, in which a great amount of information about sea-life is given in narrative form. The same firm send us Dr. Curry's *Exposition on the Book of Job; Days and Nights on the Sea*, compiled by Jesse Bowman Young; and *The Law and Limitation of our Lord's Miracles*, by the Rev. Dr. D. D. Buck.——From D. Appleton & Co., New York, we have received Sir William Dawson's *Geological History of Plants*, being the latest addition to the International Scientific Series; *Slips of the Tongue and Pen*, by J. H. Long; *The Art of Investing*, by "A New York Broker;" and two novels in paper, *An Unlaid Ghost* and *The Deemster*.——Harper & Brothers, New York, have just issued the fifth volume of Kinglake's *History of the Invasion of the Crimea; Monarchs I Have Met*, by W. Beatty-Kingston, is an entertaining and gossipy book with pictures of the principal monarchs of Europe ——Dr. Andrew P. Peabody's *Reminiscences* (Boston: Ticknor & Co.) recalls in the pleasantest fashion some of the most notable characters of sixty years ago.——John B. Alden, of New York, has issued cheap editions of Sir William Dawson's *Story of the Earth and Man*, and of General O. M. Mitchell's *Planetary and Stellar Worlds* ——The D Lothrop Company, Boston, have put their imprint on a tale for boys by Mr. George Talbot, *A Midshipman at Large*, descriptive of life in the United States navy, and *Patience Preston, M.D.*, by Mrs. A. F. Raffensberger.——*One Thousand New Illustrations for the Pulpit, Platform, and Class*, by the Rev. H. O Mackey (New York: James Pott & Co.) is an admirably printed volume, furnished with excellent indexes both of subject and textual.——D. C. Heath & Co., Boston, send us a new work on *Industrial Instruction*, by Robert Sidel; and *The Manual Training School*, by C. M. Woodward, containing a full statement of its aims, methods, and results, with drawings of exercises ——The Century Company have just brought out the abridged edition of *Laudes Domini*, printed from new plates, very attractively bound, and sold at retail at $1.25, or to churches in quantities at seventy five cents ——*The Man Behind*, a novel by T. S Denison, author of "An Iron Crown," bears the imprint of the author as publisher, Chicago.——The Publication Agency of the Johns Hopkins University, Baltimore, has issued in handsome quarto *The Teaching of the Apostles* —— A. C. Armstrong & Son, New York, send us an important work in Dr. Alexander Maclaren's *Epistles of St. Paul to the Colossians and Philemon*.——Robert Carter & Brothers, New York, have just issued the fourteenth edition of *Robert Moffat's Missionary Labors and Scenes in South Africa*.——Henry Holt & Co. send us the *Life of Dr. T. H. Gallaudet*, the founder of deaf-mute instruction in America, by his son.——The Universalist Publishing House, Boston, have put their imprint on a story for children by Marie Louise Parker, *Cousin Angie*.——A. D. F. Randolph, New York, sends us the *Pastor's Diary and Clerical Record*, prepared by Louis H. Jordan.

LITERARY NOTES.

—Professors Whitney and Johnston and General F. A. Walker have contributed to the "Encyclopædia Britannica" the articles on the United States.

—M. Blouët (Max O'Rell) has made an arrangement with an American firm, Messrs. Cassell & Company, who have a book by him now in press. It is called "John Bull, Jr.," and has an introduction by George Cary Eggleston.

—Yan Phou Lee, a Chinese graduate of Yale, who recently married an American maiden at New Haven, Conn., will be one of the editors of a weekly to be called the "Chinese Evangelist," soon to be started in New York.

—The Rev. Henry Van Dyke, D.D., recently preached a sermon on the "National Sin of Literary Piracy," which has been printed in pamphlet form by the Scribners. It is a vigorous and clear exposition of the moral side of the international copyright question.

—A monument to Landor has just been set up in St. Mary's Church, in Warwick, Landor's birthplace. It includes a bust in alabaster, which the poet's relatives describe as an excellent likeness. The inscription reads: "Walter Savage Landor, born at Warwick Jan. 30, 1775. Died at Florence Sept. 17, 1864."

—Cardinal Gibbons has congratulated Miss Alger on her translation of the "Little Flowers of St. Francis," recently published by Roberts Brothers. Before it was accepted by Roberts Brothers the work had been declined by several Catholic publishers on the ground, it is said, that a Protestant writer was incapable of reproducing faithfully the spirit of the original. Miss Alger is a daughter of the well-known Unitarian minister, the Rev. William R Alger.

—There will appear in the "Forum" for March a curious study of the leading American newspapers, wherein it is shown what proportions of their space are given to religion, to crime, to literature, to art, to sport, to the markets, and to editorial matter by the large dailies of New York, Boston, Philadelphia, Cincinnati, Chicago, and St. Louis. This comparison has been prepared by Mr. Henry R. Elliott, a New York journalist.

—The late Major Ben: Perley Poore's valuable collection of autographs was sold at auction in Boston last week, and the competition for some of the signatures was quite lively. The largest sum brought by anything in the first portion of the sale was $90 for an autograph poem of Robert Burns, containing six stanzas of eight lines, a "Ballard of Mr. Heron's Election." Blackstone's autograph sold for $12. President Buchanan's address in 1826 brought $8.25, and an autograph manuscript of a speech on State and Federal rights, $18 50.

—"Parisian autograph-hunters of the richer sort, and students of history too, are to see something that should interest them one day this month," says the "St. James's Gazette," "for there is coming into the market a collection of 132 letters from Cardinal Richelieu, addressed, all of them, to Claude Le Bouthillier, who was 'Secrétaire d'État' for Foreign Affairs and 'Surintendant des Finances.' The letters bear all sorts of dates from 1629 to 1642, when Claude de Bouthillier retired into private life; and they were written from all sorts of places, whither the great minister had followed Louis Treize, generally apropos of the wars."

—The following is Dr. T. W. Parsons's contribution to the Shakespeare-Bacon controversy. It appeared in the Boston "Evening Transcript:"

> "Shakespeare! whoever thou mayst prove to be,
> God save the Bacon that men find in thee!
> If that philosopher, though bright and wise,
> Those lofty labors did in truth devise,
> Then it must follow, as the night the day,
> That 'Hamlet,' 'Lear,' 'Macbeth,' and each great play
> That certifies nobility of mind,
> Was written by the meanest of mankind."

—Dr. H. C. McCook's charming book on insect life, "Tenants of an Old Farm," having been through several editions here, in the hands of Fords, Howard & Hulbert, of New York, has now been brought out in England by Hodder & Stoughton, with an introduction by Sir John Lubbock, the distinguished entomologist. In the course of this, Lubbock remarks: "In 'Tenants of an Old Farm' Dr. McCook deals with friends of mine—with insects, and particularly ants, to which I have paid special attention. I have much pleasure in bearing testimony to the fidelity and skill which Dr McCook has devoted to the study of these interesting atoms. Nature will speak only to those who listen with love and sympathy; and of this varied existence Dr. McCook has proved himself one of the most patient and loving students."

—Of the late Edward Lear, author of the delightful "Nonsense Books" which have delighted so many children, and who died at San Remo last month, the "Saturday Review" says: "He was a man of striking nobility of nature, fearless, independent, energetic, given to forming for himself strong opinions, often hastily, sometimes bitterly; not always strong or sound in judgment, but always seeking after truth in every matter, and following it as he understood it in scorn of consequence; utterly unselfish, devoted to his friends, generous even to extravagance toward any one who had ever been connected with his fortunes or his travels; playful, light-hearted, witty, and humorous, but not without those occasional fits of black depression and nervous irritability to which such temperaments are liable."

INQUIRING FRIENDS.

[Any subscriber sending an inquiry on any subject to The Christian Union, accompanied with a postage stamp, will receive a reply either through the columns of the paper or by personal letter. The answer will be given as promptly as practicable.]

Can you give me your thoughts as to the devils cast out of Mary Magdalene, and those that entered into the swine?
J. W.

As to Mary Magdalene, nothing more is known in this respect than the statement in Mark xvi., 9. As to the general question concerning the reality of the possession of certain persons by "devils," or evil spirits (Revised Version, marg. note, "demons"), the tendency of recent critics is to regard the language of the Evangelist as an expression of the mistaken popular belief of that time, which attributed insanity, epilepsy, and other disorders to evil spirits. Jesus used the popular language on this subject, but this did not commit him to the popular belief, because, according to Prebendary Row, "the teaching of scientific truth, either mental or material, did not come within the scope of our Lord's divine mission." As to the swine, Professor Bruce, in his Ely Lectures to the Union Theological Seminary of New York, says: "Unless we are prepared to take our stand upon the absolute inerrancy of the records, . . . we are free to conceive the course of events as follows: The man, acting as the mouthpiece of the [supposed] demons, asks permission for them to go into the swine. Jesus, disdaining to make terms with unclean spirits, and taking no notice of the request, utters the stern order, Depart. The demoniac [who is to be regarded as merely a raving madman] thereupon rushed upon the swine with fury, now playing the part of *agent* for the demons, as before he had played the part of *spokesman*."

Were there not writers and historians contemporaneous with Christ, who must have seen him and known of his career and that of his apostles? If so, why are not Christ and his apostles, and the great work which they performed, mentioned in secular books?
S. W. T.

From the fact that Christianity is hardly mentioned by heathen writers, until the growing number of its adherents made it evidently formidable to heathenism, it is reasonable to suppose that contemporary writers of the first century ignored what they were not wholly ignorant of concerning the new religion. The history of our own times will have nothing to say about many a village wonder and provincial celebrity. The Christians were, for a generation at least, regarded as a mere sect of the Jews. When heathen writers refer to the Jews at all, it is generally with scorn. Miracles reported from a Jewish source could hardly have attracted the interest of cultivated heathen before the time when the spread of Christianity made it necessary to take notice of them.

I want a short, concise work on Baptism; something which will refute the Baptist theory thereof.
W. C. M.

There used to be such works, but the world has moved, and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority, the Baptists have the best of the argument. That this mode was immersion in most cases cannot be gainsaid. The ancient document called "The Teaching of the Twelve Apostles" admits the validity of other forms in special cases. The indefensible point in "the Baptist theory" seems to us to be in its assumption that no latitude is left to Christian liberty in regard to the mode of the sacrament under the most diverse external conditions. The chapter on Baptism in Stanley's "Christian Institutions" (Charles Scribner's Sons, New York, 75 cents) would be profitable to you, especially as indicating the spirit in which this subject should be treated.

What, in your opinion, is the teaching of the parable of the rich man and Lazarus, and of Christ's description of the last judgment in Matthew?
ANXIOUS INQUIRER.

The principal lesson of the former is that retribution will fall hereafter upon abuse of earthly trusts by neglect of the duties of benevolence. The lesson of the latter is, that we are to be judged according as we have fulfilled or not fulfilled the law of love. Neither of these two determines anything about the duration or ultimate result of retribution.

What are some of the proofs that the Pharaoh of the Exodus did not go down in the Red Sea with his host of Egyptians?
* *

The tomb of this Pharaoh (Menephtah II) has been discovered, though found empty. The Biblical narrative implies no more than the total destruction of his army. Professor E. H. Palmer, a most competent explorer, accepts the Biblical account, though placing the scene of the event several miles north of the present head of the Gulf of Suez, which has evidently silted up during the many centuries which have elapsed.

What do you consider the best "Parallel Gospels"? By whom published, and at what price?
M. J.

Robinson's "Harmony of the Gospels," Greek, $2; English, 75 cents, Houghton, Mifflin & Co., Boston. "The Common Tradition of the Synoptists" (Matthew, Mark, and Luke), English, $1, Macmillan & Co., New York.

I have heard that there is an address, I think in New York, to which original manuscripts may be sent, which will be forwarded to that periodical most likely to publish them, or else the sender will be told where to forward them. Can you give me the address?
SUBSCRIBER.

We believe that the Bureau of Literary Revision of Dr. Titus Munson Coan in this city will do what you ask. We think that there is a similar bureau conducted by "The Writer," of Boston.

Will you please tell the work of the New West Education Commission. I thought it supported free schools in Utah and adjacent territories. Decided I was not quite correct in my ideas, when I heard the other day, from good authority, there was not a free school in Salt Lake City, either Mormon or Gentile.
S. K. P.

The object of the Society is stated to be "The promotion of Christian civilization in Utah and adjacent States and Territories by the education of the children and youth under Christian teachers, and by the use of such other kindred agencies as may at any time be wise." Fuller information may be obtained by writing to the Commission at 151 Washington Street, Chicago.

L. C.—Contributions to the Ramabai fund may be sent to Mr. T. Jefferson Coolidge, Jr., 87 Boylston Street, Boston, Mass.

From whom can be obtained the report on Methods of Capital Punishment recently presented by a committee appointed by the New York State Legislature?
J. A. F.

Write to Elbridge T. Gerry, Esq., 71 Broadway, New York City.

Please inform me if there has been published a volume of Mr. Beecher's prayers. If so, where can a copy be obtained, and price?
J. E. W.

A. C. Armstrong & Son, of this city, publish "Prayers from Plymouth Pulpit," at $1.50.

The "Fall of the Pemberton Mill" can be found in "Burbank's Recitations and Readings," published by Dick & Fitzgerald. The author is Elizabeth Stuart Phelps.

Who is the author of the poem, "Sweet-Brier"? Also, who is the author of the poem,

"On Horeb's rock the Prophet stood,
The Lord before him passed"?
S. M. W.

Who is the author of "Creed of the Bells," and where may it be found?
V. M.

Can you inform an old subscriber where the verses written by Longfellow can be found, beginning,

"There was a little girl
Who had a little curl
Which hung right down on her forehead"?

It is not admitted, we believe, that Longfellow was the author. The entire poem consists of the lines you quote and

"And when she was good she was very good indeed,
And when she was bad she was horrid."

Who wrote the poem beginning:

"Under the haystack little Boy Blue
Sleeps with his head on his arm,
While voices of men and voices of maids
Are calling him over the farm"?
L. S.

L. A. R.—Harriet Prescott Spofford is the author of the poem "Left Ashore," beginning:

"Softly it stole up out of the sea,
That day that brought my dole to me."

It is contained in "A Practical Reader" by Le Row.
A. I. C.

A correspondent asks for the authorship and title of the lines quoted by the Rev. Washington Choate in the sermon printed in our issue of February 2, beginning:

"If I could only surely know
That all these things that tire me so
Were noticed by my Lord!
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife—
What peace it would afford!"

We referred the question to Mr. Choate, who is unable to answer the question. Can some one of our readers give the information?

Where can I find the following extract, and by whom was it written?

"Far lingering on some distant dawn,
My triumph comes, more sweet than late,
When, from these earthly mists withdrawn,
My soul shall know thee—I can wait."
M. S. M.

THE VALUE OF MUSIC.

To the Editors of The Christian Union:

DR HANCHETT'S views on the subject of music, as expressed in your columns, are so extreme that perhaps they carry their own sufficient antidote. Yet it hardly seems right to leave some of his statements unchallenged. "Music is a pretty toy, a charming triviality," etc., etc. No doubt it is so to Dr. Hanchett and to others with the same capacity for appreciation, but as the declaration of a truth with regard to the art it is simply *not* the truth, or it is only the truth as the same statement might be with reference to painting, sculpture, or poetry. No words need be wasted in discussing this point.

Another assertion calls for a little more specific attention. The writer admits that music, while "absolutely inert" as a means of culture, "is capable of intensifying the meaning of words in a certain limited range of expression;" but adds, "this quality lends itself as readily to evil as to good." This would be a serious charge if true. That it is not true is proved by the fact that such a use of the art is not even attempted by wicked people. What I mean is this. The highest and noblest poetry is often applied or adapted to music, which "lends itself" for the purpose, and has the effect of "intensifying" the sentiments expressed. But the lowest and most degrading words are not so applied. Let the reader try to imagine a string of the most profane and vulgar words set to music and sung or attempted to be sung. He cannot do it. His whole nature would revolt against it. I doubt whether there is a human being in the world so utterly lost as to do such a thing, unless it might be in a spirit of bravado. He would do it against his own better nature if there was a single spark of that nature left. It is true we hear of profane and vulgar songs. But they are such rather by comparison. They are not the antipodes of "the highest and the noblest." The words do not—they *dare* not—express all the vileness that words are capable of expressing. The vulgarity must be veiled, or it could not be set to music. If it were, no one could be induced to listen to it. Yet Dr. Hanchett asserts that "it lends itself as readily to evil as to good," and that "side by side with the most refined and cultured spirits in every city, nay, in every concert audience, can be found votaries no less deeply versed in musical lore, and no whit less sensitive to every finest musical point, but who are nevertheless of most degraded, coarse, and unrefined character."

It seems hardly possible that The Christian Union has one reader who would believe such a statement. Yet, if the assertion is worth printing, a denial of it cannot be wholly needless.

It is one of the evidences of the dawning of a brighter day that music is now beginning to be recognized as one of the vital factors in human development. Some of the most eminent educators have recently stated their conviction that music, instead of being a mere means of recreation or diversion in school, is one of the most important means of education. Plato declared music to be the foundation of all development and the corner-stone of the Temple of Education. The depth of his philosophy is now becoming apparent.

There are a thousand things to be said in answer to Dr. Hanchett's extraordinary utterance. I have not time to say them, if the Union had space to print them. I will only, in closing, remind parents who may be considering the question of giving their children a musical education that the position taken by the writer of that article is contrary to the universal instinct of cultured humanity.
THEODORE F. SEWARD.

FACT AND RUMOR.

The Rev. Mr. Bacchus is conducting a big temperance revival in Laurel, Del., the Rev. Mr. Smoker is preaching against smoking, and the Rev. Mr. Husband, of England, has come out against the clergy marrying.—[Exchange.

A census has been begun of the French carrier pigeons. They are regarded now as of such importance in the event of war that all owners are obliged to report their pigeons under a penalty of a maximum fine of 2,000 francs.

After having regularly struck the hours for 509 years, the old clock of St. Quentin's, in Mayence, has got out of order and is being repaired. After the repairs are made it is confidently expected that it will do its duty for five more centuries.

One of our bishops, when pastor at Stamford, Conn. asked a little boy inflicted with an impediment of speech how he would like to be a preacher. The little fellow replied: "I-I w-w-w-would l-l-l-like the p-p-pounding and the h-h-hollering, b-b-but the s-speaking w-would b-b-bother m-me."—[Christian Advocate.

The proprietor and editor of a paper in Blakely, Ga., black-listed himself by the following card: "On and after date, the undersigned gives notice that he will prosecute any person selling him intoxicating liquor of any kind, to the full extent of the law. This is not for the purpose of injuring whisky dealers, but to get sober and stay so."—[Boston Post.

A good story is told of a Cardiganshire local preacher. He was declaiming one of Mr. Spurgeon's sermons—unknown, of course, to his hearers—in a bethel of miniature dimensions, which did not even possess a gallery. Toward the close he electrified the little congregation with the sentence, "And now I turn to you, *the hundreds in the gallery*."—[The Rock.

A photograph taken in Los Angeles of the servants of an American lady living there shows six persons. On a wheelbarrow, trying hard to keep from giggling, are two pretty maids, the one Welsh, the other Scotch. Behind them stand the negro cook in cap and apron: the Mexican gardener, the English groom, and the Chinese waiter man. The mistress calls the gathering a "Congress of Nations."—[Sun.

There is a meeting-house in Androscoggin County, Me., that is called the "Potash Kettle." When it was built meeting-house stoves were unknown, but the congregation were progressive, and decided that they would like their preaching all the better if they could have it hot. So they built a brick arch, procured an old potash kettle, and set it, bottom up, over the arch. In this way they made a very successful heating apparatus, which gave the house a name which it has retained for half a century.

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TEMPERANCE NEWS.

NEBRASKA'S EXPERIENCE.

In The Christian Union of February 2 a correspondent asks, "Is high license a step toward prohibition or a step away from it?" I also note your reply. I have had ample opportunity of observing the workings of high license, and will be pleased if you will allow me to answer your correspondent.

I resided in Nebraska when her present high license law was enacted, and have lived there nearly ever since. She has a rural population, moral and temperate generally. The law has had as good a trial there as it can have anywhere. I think its lessons are definite and unmistakable.

When the law was enacted, nearly the entire temperance element rejoiced. We believed it "a step toward prohibition." We felt sure the saloon would be "regulated" and "restricted." We believed a man who paid $500—or $1,000—for a license would help suppress illegal selling. We thought we were taking "a step toward prohibition" in a wiser way than did our near neighbors, Iowa and Kansas. In every particular we were disappointed. So far as I know, there is not a man or woman in the State to day who is making a record as a prohibitionist—non-partisan or otherwise—who does not believe that high license is a step *away* from prohibition. The saloons are just as vicious there as elsewhere. The law has the usual "restrictions" which you mention and value. Generally they are a dead letter. Probably there is not a saloon in the State in which the law is not violated twenty times a day. "Treating" is made a crime, yet it is a universal custom, and I have never heard of a person being convicted of it. There is not a case on record where a licensed seller has had an unlicensed one prosecuted. They all violate the law. The licensed seller has a recognized standing. He pays into the local treasury an enormous bonus. It is a direct bribe to the tax-paying voter, and it demoralizes accordingly. The character of the population of Kansas, Iowa, Nebraska, and Dakota is much the same. On the north, Dakota is voting under her local option law on prohibition, and it is carrying in four-fifths of her counties. Iowa to the east and Kansas to the south have carried prohibition by majorities that settle the policies of those States. Nebraska has wantoned with high license until the traffic has fastened its grip upon her, and it seems impossible to shake it off. It is a vital force in her politics, and there, as elsewhere, it is always vicious. The verdict in Nebraska must certainly be that high license is a complete success as a revenue measure and a stifler of conscience, and that it is just as certainly a step *away* from Prohibition.

C. V. CULVER.

NIAGARA FALLS, N. Y.

THERE ARE NONE.

Editors Christian Union:

DEAR SIRS,—Can you give in your columns statistics showing that in proportion to the population the amount of intoxicants consumed has decreased under High License? In cities of over 4 000 inhabitants, so far as my own observation has gone, it has diminished the number of saloons, but has the opposite effect upon the quantity of liquors sold, or apparently has had that effect. My observation has not been universal, and if there are statistics on the other side I would like to see them.

W. S. H

The advocates of High License are not able to furnish any statistics upon this point. City Collector Onahan, of Chicago, in a letter to the Chairman of the Citizen's High License Committee in New York, dwells at length upon the decreased number of saloons under the high license system, but does not attempt to show that drunkenness has been decreased. He contents himself with a short reply to those who assert that it has increased. This reply is as follows:

"Neither is it true that drunkenness has increased out of all proportion these years, as it is claimed the arrests show. They show no such thing. In fact, the police reports for several years do not show arrests under the distinctive head of 'drunkenness' or 'drunk and disorderly' at all. Arrests made for these offenses are included under those of 'disorderly conduct,' which embraces a variety of other offenses as well. Plainly, therefore, any use of the figures such as suggested would be misleading, and certainly cannot be sustained."

NOTES OF THE WEEK.

A great Wine and Spirit Trust has just been organized which includes seventy of the seventy-two distilleries engaged in the manufacture of high proof spirits and alcohol. The only important concern not in the combination has agreed to sell at the prices which the combination fixes, but was refused admittance on account of its large holdings of real estate, which the Trust did not wish to manage. Mr. D. P. Mills, of Boston, President of the Nebraska Distillery Company, and one of the members of the Trust, states that the combination will not result in the raising of prices, since production will be so much cheaper. All but twelve of the seventy distilleries have been shut down, and will not run again except in the case of an unprecedented demand. Of course the laborers of the closed distilleries are all discharged, and the saving thus effected enables the owners to draw more than their usual dividends without raising the price of the article. Mr. Mills believed that the Trust will pay eight or ten per cent. upon its capitalization, which is largely in excess of the present cash value of the distilleries. He says that the Trust is modeled exactly after the Standard Oil combination, and can neither sue nor be sued. His organization favors the repeal of the internal revenue taxes, since this action would greatly extend the use of alcohol for lighting and heating.

A new monthly journal of the Woman's Christian Temperance Union has been started at Pittsburg, Pa. It is named "The White Ribbon," and is edited by Mrs. F. L Swift and published by Mrs. Joseph D. Weeks, the wife of the prominent protectionist statistician. The articles are unusually well written. But, unfortunately, the number before us seems to be conducted as much in the interest of protection as of temperance. The two most prominent articles urge the repeal of the internal revenue tax, which, as we have often shown, would reduce the price of whisky from $1 10 a gallon to twenty cents a gallon. The "Ribbon" apparently maintains that were this National tax abolished the States and municipalities would more speedily adopt prohibition. Yet this National tax amounts to an average burden of $500 upon every store in the country where liquor is sold, and if this burden were removed the demand for high license to take its place would be practically universal, and local option would receive such a set-back as in many places would make the struggle for it entirely hopeless.

A local option bill has been reported from the Excise Committee of the New York Assembly which permits the question of local option to be voted upon in any county whenever one fifth of the voters expressly desire that this shall be done. Another liquor bill which has been introduced into the same Assembly is one making it unlawful for any Board of Excise Commissioners to grant licenses in excess of the ratio of one license to 500 inhabitants.

In Congress the temperance measures which had been referred to the Committee on the District of Columbia have now been sent to the Committee on Alcoholic Liquor Traffic. This seals their fate. The chairman of the former committee was in favor of the principle of legislative restriction, but the committee on the liquor traffic was a whisky committee throughout. The only victory which the temperance people have scored at Washington is in securing a report from the Senate Committee in favor of a bill providing for a commission on the alcoholic liquor traffic. It is said that several prominent opponents of prohibition will favor the appointment of such an investigating committee.

W. C. T. U. NOTES.—The celebrated Walruff Brewery, at Lawrence, Kan., is to be converted into a sugar factory.——A week of prayers beginning March 18 and continuing until March 25, has been called for by the general officers of the National W. C. T. U. An afternoon prayer-meeting for women will be held each day, with two evening mass-meetings during the week. At the same time meetings under the auspices of the National Society will be held in Washington, D. C., in the general interests of the organization and of the work the district union is doing to secure a prohibitory statute. These meetings will be addressed by Miss Willard and other leaders of the National W. C. T. U.

MUSIC AND ART.

The distinguished Bohemian composer Dvorák relates in an autobiographic sketch that in his native country every child must study music. "The law enacting this is old; it was once repealed, but is now in force again. Herein, I consider, lies one great secret of the natural talent for music in my country. Our national tunes and chorales come, as it were, from the very heart of the people, and beautiful things they are. I intend some day writing an oratorio into which I shall introduce some of these chorales. The Slavs all love music. They may work all day in the fields, but they are always singing, and the true musical spirit burns bright within them. How they love the dance, too! On Sunday, when church is over, they begin their music and dancing, and often keep it up without cessation till early in the following morning. Each village has its band of eight or ten musicians—I belonged to ours as soon as I could fiddle a little. It is supported by the dancers, who pay nothing to go in, but in the middle of their polka or waltz a couple is stopped by one of the musicians and not allowed to continue until they have paid as many kreutzers as they can afford. When all is over the band divide their earnings; and mine, of course, used to be handed forthwith to my father."

The New York Etching Club exhibition, now open at the Academy of Design in connection with the Water-Color exhibition, says the "Critic," is a great improvement on that of last year. "Commercialism" is far less apparent among the reproductive etchings, many of which are examples of the best phase of the art. One of the finest of this class is Otto H. Bacher's "Interior of St. Mark's," showing a row of marble pillars, with part of the dusky nave. The inimitable effects of light and tone peculiar to the Venetian Cathedral could scarcely be better rendered in black and white, or indeed in color, for there is plenty of color in this plate, and the surface polish of the marbles is given with a fidelity far from slavish or mechanical. Winslow Homer's etching of his picture "Eight Bells," two men on the deck of a fishing-smack, has the impressionistic quality and the breadth of the original, but lacks its firmness and vigor of touch. Thomas Hovenden's etching of his "Last Moments of John Brown" is executed in a workmanlike spirit, but, as much of the effect of the original depends upon contrasts of color, a great deal of the value of the work disappears in the black and white reproduction. Very good in rendering of form, tone, and sentiment is W. L Lathrop's plate, "Evening in a Hamlet of Finistère," by Jules Breton. F. Raubicheck's large plate of F. C. Jones's "Naming the Day," with its two graceful figures, perfectly reproduces Mr. Jones's light scheme of color and delicate methods of work.

Reginald Cleveland Coxe has four plates, three coast-subjects and an ideal composition. Mr. Church's "A Pathetic Ballad" shows a little bird singing for the benefit of a waggish-looking bear-cub. It is partly in bitten lines and partly in dry-point—a happy way of rendering the bear's fur. Miss Eleanor Greatorex has three small plates of Titian's house at Cadore, Titian's kitchen, and a fountain at Ampezzo, all treated in short sharp lines. With a little more precision and definiteness in the treatment, these plates would be very good. Mrs. A. L. Merritt's "Eve" is a beautiful nude, softly modeled; the bowed body is curved into splendid lines. Mrs. Mary Nimmo Moran sends five plates, two of which are among the best she has ever exhibited. They are forest subjects, in which the tree-structure is given with remarkable decision, strength, and coherency. The picturesqueness of composition found in all this etcher's works is not absent from these plates. J. C. Nicoll's winter subject has well-executed trees, nicely composed and contrasted with the snowy ground. Stephen Parrish, C. A Platt, Edith Loring Getchell, Blanche Dillaye, and C. F. W. Mielatz send numerous plates in their best vein. Charles E Whittemore has a number of good small plates, and Ellen Oakford's "Twilight" is a charming bit.

An exhibition of the etchings of Seymour Haden is now attracting unusual attention in the gallery of Messrs. Noyes, Cobb & Co., in Boston. The collection comprises 195 prints, and includes various impressions from the same plates, showing the changes which Mr. Haden thought fit to make in his final touches.

An eminent Russian painter has in his studio two portraits of Count Tolstoi. The smaller of the two is thus described: "It represents him plowing in the field, with the harrow hitched to the rear of the unwieldly plow, which is drawn by a white horse along the slope. The Count's gray beard streams sidewise across his blue blouse and half-bared breast, and his cap is pulled well down over his face. This portrait was painted on the spot last summer."

In the opinion of some competent judges, says the New York "Tribune," photographic processes are to supplant etchings as a means of reproduction. This has already gone so far that in Paris several clever etchers have taken up work upon photogravure or similar plates, and in London the Print Sellers' Association, which has formally recognized photogravures, despite the complaints of Professor Herkomer, reports a rapid increase in the sale of photographic prints.

A ministerial bill, sanctioned by the French Cabinet, proposes the rebuilding of the Opéra-Comique on the old site, with a slight enlargement. The owners of the house adjoining, with a frontage on the Boulevard, had asked a higher price than could be given. The cost will be $700,000, including $200,000 paid by the insurance companies.

Mr. Wilkie Collins has a number of pictures which are practically priceless. The gem of Mr. Collins's collection is the famous view in the Bay of Naples, by William Collins, which so enchanted the late Sir Robert Peel that he offered the painter $25,000 for it, and on that being refused he vainly requested him to name his own price.

THE PEOPLE OF INDIA.

There is really no abstemiousness in the world, and no thrift, like the thrift and abstemiousness of the average native of India. Almost alone among the workingmen of the world, he has raised himself nearly above want, has stripped himself of all the impediments of luxury. Millions of men in India, especially on the richer soils and in the river deltas, live, marry, and rear apparently healthy children upon an income which, even when the wife works, is rarely above two shillings a week, and frequently sinks to eighteen pence. The Indian is enabled to do this, not so much by the cheapness of food—for, though it is cheap, a European who ate the same food would want five times the money to feed himself—as by a habit of living which makes him independent of the ordinary cares of mankind.

He goes nearly without clothes, gives his children none, and dresses his wife in a long piece of the most wretched muslin. Neither he nor his wife pay tailor or milliner one shilling during their entire lives, nor do they ever purchase needles or thread, which, indeed, it is contrary to a semi-religious etiquette ever to use. The poorest peasant inhabits a hut containing a single covered room of the smallest size, with an earthen platform or two outside; and as he constructs and repairs his own dwelling he virtually pays no rent except for the culturable land. He never touches alcohol or any substitute for it. There is an idea in England that he eats opium or hemp; but he, as a rule, swallows neither—first, because he regards them with as much moral antipathy as any English gentleman, and, second, because he could not by any possibility pay for articles which in India, as everywhere else, are exceedingly expensive.

He eats absolutely no meat, nor animal fat, nor any expensive grain, like good wheat; but lives on millet and small rice, a little milk, with the butter from the milk, and the vegetables he grows. Even of these he eats more sparingly than the poorest Tuscan. Once a quarter, perhaps, he will eat enough during some festival, but, as a rule, he knows accurately what will sustain him, and would be enraged with the wife who cooks for him if she prepared more. He is assisted in this economy by religious rule, which we have never seen a Hindu break, and which is, undoubtedly, like the rule against killing oxen, a survival from a military law or custom of the most remote antiquity.—[The Spectator.

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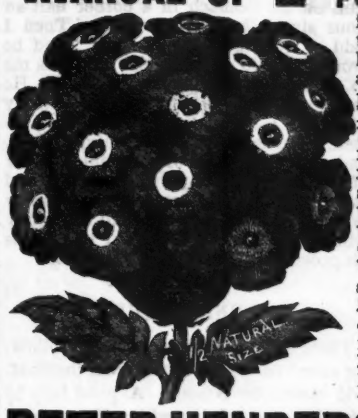

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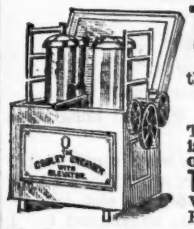

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TALE OF A SQUIRREL.

He began life by tumbling out of the nest when an infant. He fell into the hands of my nephew, then at Harvard, and lived in his pockets. He could be put to sleep at any moment if made to stand on his head—which was odd, but convenient. He always went to recitation, which must have been very gratifying to the professors. He became mine at the end of ——'s summer vacation. That is, I said I would keep him "until he became absolutely intolerable." Time would fail to tell of all his funny ways. He was a big fellow, with a superb tail. His intelligence was marvelous. He knew everything that could affect his own life, and a great deal more than many human beings. He knew right from wrong, and he learned from experience—which is more than can be said of all men and women. If I left him alone in a room, I knew the moment I came back if he had been doing wrong; he never could keep himself from betraying it. (His chief sin was tearing off slivers of wall paper.) I would then pick him up and say: "Oh, you naughty squirrel, what have you been doing?" and carry him around the room. When I got near the place, his guilty conscience invariably compelled him to shriek. Then I would flick his nose, and say, "Go away, naughty squirrel!" and he would fly to a corner of the room and fling himself on his stomach with his fore and hind legs stretched out to their extreme length, and his bushy tail curled over his back and down his nose to conceal his shame.

When he thought I had forgotten the affair, he would begin to pull in a leg. I would say, "Naughty!" and down he would go flatter than ever. I have kept him on his stomach in a corner half an hour simply by that one word. Then I said, "You may get up now," and he would rush to my shoulder and kiss me in a funny mumbling way he had. He invented the whole performance entirely himself. I did nothing but follow his lead. But he was most interesting always, and one never tired of watching him, or of wondering at his perfect aplomb, and at the way he made you feel that he knew as much of life as you did, and the pantomime by which he contrived to express his processes of thought.—[Tribune.

CHINESE STUDY.

There is food for thought in the following anecdote, which comes from the Sheffield Scientific School. A good lady in this city was talking with a Chinese student who attends the school, and the result of the conversation was as follows:

"Do you go to church?"

"Oh, yes."

"Where do you go?"

"To Dr. ——'s church."

"Do you like his sermons?"

The answer came with all imaginable simplicity:

"I like his sermons very much, but I don't understand them all. When I hear one I don t understand I go and borrow it and read it until I do understand it. I have copied four sermons so that I might take time to study them."

Yale undergraduates are not, as a rule, addicted to the practice of borrowing sermons. The habit is a pernicious one. It is contrary to the genius of American institutions. In a spirit of loyalty to American students, it should be stigmatized as a dangerous custom brought here by an uneducated representative of a heathen race. The Chinese must go.—[New Haven News.

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For the Year Ending December 31st, 1887.

AMOUNT OF LEDGER ASSETS, JANUARY 1st, 1887.....$70,196,260.30

Income.

Premiums	$19,115,775.47	
Interest, Rents, etc.	4,125,073.82	23,240,849.29
		$93,437,109.59

Disbursements.

Claims by Death and Matured Endowments	$5,748,845.60	
Dividends, Surrender Values, Annuities and Discounted Endowments	4,313,664.21	
Total Paid Policy-holders	$10,062,509.81	
Dividend on Capital	7,000.00	
Commissions, Advertising, Postage and Exchange	2,321,647.21	
General Expenses, State, County and City Taxes	1,747,997.11	14,139,154.13
Net Ledger Assets, December 31, 1887		$79,297,955.46

Assets.

Bonds and Mortgages	$23,548,376.48	
Real Estate, including the Equitable Buildings and purchases under foreclosure of mortgages	14,355,771.87	
United States Stocks, State Stocks, City Stocks, and other Investments	26,516,182.38	
Loans secured by Bonds and Stocks (Market Value, $627,362)	507,000.00	
Real Estate outside the State of New York, including purchases under foreclosure of mortgages	6,590,151.74	
Cash in Banks and Trust Companies, at interest; and in transit (since received and invested)	7,657,967.50	
Due from Agents on account of Premiums	122,505.49	$79,297,955.46
Market value of Stocks and Bonds over book value		2,398,921.78
Interest and Rents due and accrued		812,361.61
Premiums, deferred and in transit		1,869,666.00
Total Assets, December 31, 1887		$84,378,904.85

I hereby certify, that after a personal examination of the securities and accounts described in this statement, I find the same to be true and correct as stated.

JOHN A. McCALL, Comptroller.

Total Liabilities, including legal reserve on all existing Policies (4 per cent. Standard).....$66,274,650.00

Total Undivided Surplus, over 4% Reserve.....18,104,254.85

Of which the proportion contributed (as computed) by Policies in general class, is.....$5,917,336.85
Of which the proportion contributed (as computed) by Policies in Tontine class, is.....12,186,918.00

New Assurance written in 1887.....$138,023,105

Total Outstanding Assurance.....483,029,562

We certify to the correctness of the above calculation of the reserve and surplus. From this surplus the usual dividends will be made.

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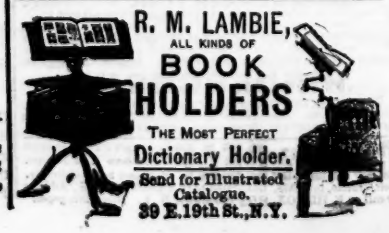

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FINANCIAL.

The Bank of England has reduced its rate of discount to two and one-half per cent. in obedience to the extreme ease in the money market in London. This move indicates a conviction with its managers that money will continue very easy for months to come. Although the surplus reserve was reduced in the city banks last week, it is very large. The increase of loans reported then can hardly be accounted for from any additional borrowing by Wall Street interests, for the market for securities is quite stagnant, and commission houses are not adding any to their carryings. It probably had something to do with some of the new issues of bonds which are taking place by various railway companies.

Further issues of bonds are being placed over in the European markets. The Chicago & Rock Island has issued, or is about to, an indefinite amount for its extensions which are contemplated—one to Denver and another to the Gulf. The Chicago, Burlington & Northern Co. is also placing bonds, as are also the Atchison and several other important companies. The arrangements for taking up the Mobile & Ohio debenture bonds (four series of them) are about completed, though the plan is not in shape to publish yet, and its provisions are still kept from the public. The features of this plan, however, when confirmed, will serve to greatly enhance the value of these debentures, and we advise those who hold them not to dispose of them, as the new plan is made in the interest of holders.

Over $20,000 000 of Wabash bonds out of $28,000,000 have indorsed the reorganization plan of the bondholders' and purchasing committee. The opposition attempted by the second mortgages has failed to enlist bonds, and the withdrawal of one of the chief supporters of this faction has undoubtedly discouraged the movement, which never arose to the dignity of a real opposition movement The plan itself is a fair one, and its indorsement by a majority of every issue of the various sectional and class mortgages seems to settle the question that its provisions are reasonable and in the interests of all parties.

The main elements which still stand in the way of a definite, distinct bull market on Wall Street are the rate-cutting, and the unsolved question of legislation on Government revenue and surplus. The coal strike which was a feature has been settled, and the miners have been ordered to work by their leaders, the miners having abandoned their position which they resolved to take—to hold out until the Reading Railway Company took back its employees. The result is a virtual triumph of the coal company. The railway company long since found workmen to take the places of those who abandoned their posts, and now refuse to have any relations with the deserters

The foreign exchange market is steady to firm at a slight advance. The movement of merchandise exports is light for January for the leading articles, and shows a decline of nearly $11 500 000 compared with the figures of a year ago, yet they exceed the exports of January, 1886, by over a million dollars. The smallness of exports for January could be traced largely to the difficulty of traffic movement owing to the severity of winter and partly to the higher prices made for breadstuffs, which items show up $6 500 000 nearly of the heavy falling off of values named. The production of coal for January is larger than for the month in 1887, notwithstanding the Reading strike and the strike in the Lehigh region, which shows conclusively that when the companies work in harmony there need be no coal famine, no matter whether there are strikes or not. The railway earnings for the first week in February, a week during which railroad cutting has been carried to the extreme in certain sections, have maintained a most gratifying increase: seventy-three roads report gross earnings, fifty-eight of which show an increase and fifteen a decrease. The aggregate of the seventy-three roads indicates an increase over the same week of 1887 of over ten and one half per cent. It is useless to try and belittle this record; it is simply a source of wonder that, with the disadvantages of the season, and of the disputes and cuttings among the leading Northwest, West, and Southwest roads, such a record is practicable—it creates a suspicion that these never-ending reports of rate-cutting are largely false, and that the stories of demoralization are not to be credited.

The bank statement below reflects drafts by the Treasury on the banks and a continued absorption of funds by the former under the workings of the revenue taxes. Congress makes no sign, and its non-action acts as a deadening influence on all branches of trade, and as a source of doubt and apprehension in the minds of financial institutions. If the Joneses and the Browns of cross-road fame in Congress would leave the financial legislation to be framed by men who understand their business, it would be a blessing to our country; but the trouble is these men "rush in where angels fear to tread."

The bank statement, as will be seen, shows a falling off of over $2,000,000 in the surplus reserve of the city banks, but yet leaves the banks with about $18 000,000 of such reserve on hand, as follows:

Loans, decrease	$28,000
Specie, decrease	3,132,600
Legal tenders, increase	152,200
Deposits, decrease	3,098 000
Reserve, decrease	2,205,900

Money is a drug at two to two and a half per cent. The stock market closes strong at an advance of fully one to one and one-half per cent. over last week's. Bonds are more quiet and easier in quotations.

WALL STREET

A CURIOUS CLOCK.—There is a clock at present on exhibition at the State Mining Bureau which is very curious in construction, and, though over 200 years old, keeps excellent time. It is inclosed in a long glass case on a three-foot stand. The clock is but twelve inches long and eight inches wide. It is made of Japanese brass, and has two side doors which are kept open in order to allow visitors to see its unique construction. Instead of the hands moving, they remain at a standstill, while the dial continually goes round, and every minute a small weight moves up a peg The face is covered with Japanese characters. The clock is wound up daily by putting two small weights, which are attached to a cord and move a larger and heavier weight, so as to touch the works. This clock has a history. It was the property of the Mikado's household for over 150 years. An English trader got possession of it and brought it to this city, where it has been in the possession of various parties at different times.—[San Francisco Examiner.

ENGLISH AS SHE IS SPOKE.

Talbut 's pronounced Tolbut.
Thames is pronounced Tems.
Bulwer is pronounced Buller.
Cowper is pronounced Cooper.
Holburn is pronounced Hobun.
Wemyss is pronounced Weems.
Knolys is pronounced Knowles.
Cockburn is pronounced Coburn.
Brougham is pronounced Broom.
Norwich is pronounced Norridge.
St. Ledger is pronounced Sillinger.
Hawarden is pronounced Harden.
Colquhoun is pronounced Cohoon.
Cirencester is pronounced Sisister.
Gros enor is pronounced Grovenor.
Salisbury is pronounced Sawlsbury.
Beauch amp is pronounced Beecham.
Marylebone is pronounced Marrabun.
Abergavenny is pronounced Abergenny.
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ESTABLISHED 19 YEARS.
PAID-UP CAPITAL INCREASED TO $200,000. | HAVE LOANED NEARLY $5,000,000.
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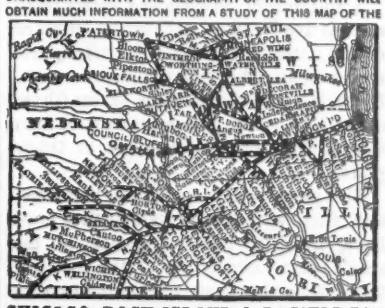

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THE PUBLISHER'S DESK.

NEW YORK, THURSDAY, FEBRUARY 23, 1888

Opinions expressed in this department are our own.

BUYING SHOES FOR A FAMILY.

About a hundred years ago a Dutch reformer started the crusade against the cruel tyranny of high heels and narrow, pointed shoes, but the reform movement first became popular in England. In this country it has for the past four years been making rapid progress, although the ground has been stubbornly contested by the old tyrant. As many as ten different forms of shoe toes, compromises between the cruel pointed toe and the comfortable broad toe of the reformers, are now manufactured in our best shoe factories.

Confident that very considerable progress had been made in freeing the minds and the toes of our more intelligent women from the tyranny of this Old World fashion, we have been at some pains to discover the present condition of this battle of the toes, so far as it may be ascertained by inquiry at the retail stores.

Some large establishments report an estimate of nearly a third of all sales of ladies' shoes as consisting of broad and compromise toes and soles. Other stores, selling few of the broader soles and toes from the regular stock, receive many orders for these styles in custom work. One of our largest and best wholesale houses reports the great mass of the soles as in medium Roman, a style of toe much less cruel than the old pointed variety, but much narrower than the broad toe.

The great mass of our countrywomen are still slaves to the fashion that demands a small foot for every woman, but the more intelligent women have attained a certain degree of liberty for their toes, and many women have attained to absolute freedom. One who desires a comfortable shoe can get it. Almost perfect shoes are made and can be purchased of several wholesale manufacturers, but the country or village retailer cannot afford to keep them unless a large number of his patrons wish them.

A full line of all sizes and letters (each size has five breadths, denoted by letters or double letters, of any style of shoe) requires the purchase of over seventy-seven pairs. By taking only the medium letters (those called for by the greater number of feet) the purchase can be reduced to thirty pairs.

This great number of sizes, half-sizes, and letters which every style of shoe must have, indicates the importance of the shoe's perfect adaptation to the foot. A broad shoe that does not fit the foot on the line from the heel over the instep is worse than a narrow shoe. The only "corn" that has afflicted the toes of a friend of the writer was caused by an excessively large and broad shoe. In changing from a narrow soled and toed shoe to a broader style, it is important to select a pair that are "very snug" over the instep—holding the heel firmly in its place and preventing the foot from wandering about in search of resting-place.

An elastic broad sole, a close-fitting instep, soft and pliable leather in the uppers or vamp, room for the great toe to take its position apart from the other and shorter toes as every step is taken, and, finally,

The lines heel and instep and ankle are most important points with reference to the shoe's adaptation to the foot.

protection from the cold and from the damp—these are the principal requisites of a good shoe. But all these require some explanation and discussion.

Every one, especially women, should have, for out-of-door wear during the cold and wet months, a pair of broad-toed and broad-soled calfskin shoes. Strange to say, she is unable to find them in the largest and best-appointed shoe stores and factories of this city. Narrow-toed and compromise calfskin shoes are largely worn, but even the rank and file of the emancipated women draw the line at a broad-toed calfskin. A soft calfskin is not a thin leather, like a French kid, and therefore produces a toe that defies the tyrant.

But why not, pray? Let us boldly accept the principle that we will dress for the street appropriately, and have what is necessary to health and comfort. This certainly is one of woman's rights, as appropriate dress for the house is one of her duties. We all need more than a single pair of shoes, for economy's sake, if not for comfort, and one of these pairs should be of calfskin. Shod in such a shoe, overshoes and rubber sandals, with their train of attendant evils, can be well-nigh abolished. But if one will not wear calfskin, then let her buy a pair of gossamer sandals, that they may always be carried in the satchel or the pocket. Rubber shoes injure the feet by overheating them. They prevent the escape of the heat and moisture produced in the effort of movement. As the feet become hot, the blood-vessels relax and distend with blood, the feet enlarge, and the shoes are too small for them. All the conditions for taking cold, when the rubber shoes are removed, are made ready, and the first processes for bunions and other tortures begun.

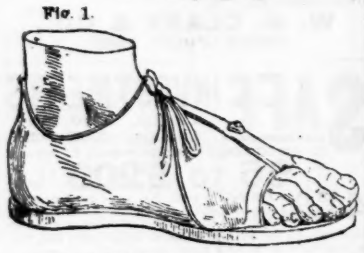
Nevertheless, it is better to wear rubber overshoes than to allow the feet to become damp and cold. We even advise overshoes for constant winter use by smaller children.

This discussion prepares the way for the final one, namely, upon the reasonableness and even the necessity of broad soles and heels. The accompanying illustrations, taken from some admirable articles on children's shoes in "Babyhood," show the natural form and tendencies of the human foot in walking.

"In walking, the posterior or back part of the foot is quite firm, with little motion between its component parts, while the anterior or forward part is quite mobile. Notably is this last true of the toes; and the great toe, so far from pointing toward a center line of the foot, points away from such a line in something the same way (but, of course, in a far less degree) as the thumb stands away from the open hand.

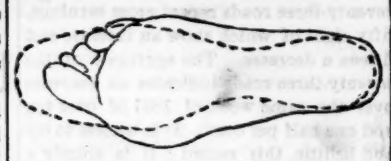
Fig. 1.

"The walking axis of the foot is not in its center, but nearly parallel to the inner margin, passing through the middle of the heel, middle of great toe joint, and middle of end of great toe. (See line A C B, Fig. 1.)



THE CLASSIC FOOT.

THE FOOT OF ONE OF THE TORTURED.



THE PROCESS OF TORTURE.

"The sole of the shoe should be of a shape corresponding to that part of an undistorted foot that touches the ground, and especial attention should be paid to securing one that is straight on the inner side from the ball of the toes forward. The earliest, at least within a generation, of shoes constructed on an anatomical basis was the 'Meyer' shoe, so called from a Swiss anatomist who made

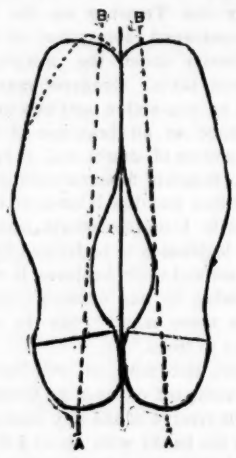


Fig. 13.

the foot and shoes a subject of study. The cut (Fig. 13) shows the soles of such a pair; the dotted curved line shows how a pair of pointed-toed shoes could be made without altering the line of the inside of the foot. A shoe called by the trade name of 'Waukenphast' was constructed on this model, and was really excellent; but at the present time shoes bearing that name, while still good as compared with others, are usually not straight enough on the inner side. This Meyer shoe was, however, faulty in that not quite room enough was allowed on the outer side along the base and length of the little toe. It need hardly be said that the sole should be larger in every direction than the weight-bearing surface of the foot.

"The upper should be large enough everywhere: ample in front to permit the play of the toes and ball of the foot, but about the ankle and instep it should be capable of neat and snug adjustment to insure security of footing."

The great toe is longer than the remaining toes, and stretches and separates itself from them, taking an opposite direction, while nearly all forms of even compromise shoes require it to turn toward the lesser toes. Narrow toes and soles, even when they cause no pain, distort the foot and destroy that freedom of motion on which the grace of carriage and gait in walking depend. One can distinguish by her walk a woman who is in even a mild form of servitude to the tyrant. There is a condition of the muscles which becomes even to her apparent on adopting a broad shoe, one that affects not merely the movements of the feet but of the entire body. The sufferer becomes aware of her previous lameness when the feet begin to feel the relief afforded by a larger base for the ball of the foot and freedom for the natural movements of the toes.

When seeking a pair of sensible shoes, insist upon seeing all the improved styles and trying the half sizes and letters. Clerks will avoid showing unusual styles even though they are part of the regular stock, and will be sure to present the compromise styles first. You may buy shoes at a store for a year without discovering what they keep in stock.

In the cheapest shoes no reliance can be placed upon the names given to the various leathers—pebble goat, straight goat, dongola, etc. These leathers have, when true to name, different qualities, but these are not well represented in cheap stock.

A morocco, or any of the goat leathers, may be represented by sheepskin which will be soft and fair looking, but will stretch badly as soon as it becomes wet. Many of the cheap shoes are not even entirely of leather—here and there an important but unseen part has been filled in with other material to reduce the price or increase the profit of some middleman.

Buy good shoes, and, if possible, wear insoles in them, for these not only keep the feet from the cold dampness of the wet ground, but, as has been pleasantly put by a German writer, place a meadow-like softness under the feet in the shoes. If the feet perspire, change the insoles daily. If you cannot, supported as you now will be by the example of the best society, break the chains of tyranny—if you *must* wear pointed or narrow toes, select the longest shoe that will fit the foot at the instep; but do not forget that even to those who walk behind you your servitude and sacrifice of graceful movement may be apparent.

A full line of sizes of any style of fine shoe includes:

Breadths of each sizes: A A A, A A, A, B, C, D, E.

Sizes: 2, 2½, 3, 3½, 4, 4½, 5, 5½, 6, 6½, 7.

THE GREAT AMERICAN TEA COMPANY

for the past thirty years have been putting teas before our patrons with most pleasing results. The company have the confidence of all who ever dealt with them, and will do everything that they offer, which is, to send out tea to clubs far superior in quality to that received in any other way, and at prices that are economical.

This company to-day stands pre-eminently ahead, and is one of the oldest, largest, and most responsible tea houses in this country. They supply consumers direct with pure goods only—teas or coffees. Those who send direct to them at 31 and 33 Vesey Street, New York City, will receive just what they order.

EVERYTHING FOR THE GARDEN

is the comprehensive title of Peter Henderson & Co.'s Catalogue advertised in our columns. It is a handsome book of 140 pages, illustrated by three colored plates, containing hundreds of illustrations of flowers, fruits, and vegetables, improved implements, etc. The "instructions for culture" are written by Peter Henderson, the well-known authority on everything pertaining to garden work. This book, "Everything for the Garden," is mailed on receipt of twenty-five cents, which is about half its cost, on the understanding, however, that parties ordering will say in what paper it was seen advertised.

PROFITABLE "MISTAKES."

"Two thousand delighted people crowded the Memorial Baptist Church, Broad and Master Streets, Philadelphia, to hear the Rev. Dr. J. Henry Smythe, on "Mistakes in Life,' and over fifteen hundred more, it was estimated were turned away, unable to gain admittance to the building. The lecture proved a rare treat to those who heard it, and quite a handsome sum was realized for the Friends' Home for Children, in whose interests the talk was given. During the past year Dr. Smythe's series of lectures have netted the various churches over $7,000. Within ninety days this humorous lecture on 'Mistakes' has been delivered over twenty times, with a profit to Methodist churches alone of $2,500. It pays, and pays well, when certain people make mistakes."

WHAT NEXT?

The six largest potato dealers in Boston have combined in a trust known as the Consolidated Produce Company, lately organized at Portland, under the laws of this State, with a capital stock of $400,000, of which $100,000 is preferred. The object of this trust is said to be to regulate the price of potatoes, which for the past few years has been subject to so much competition and price-cutting as to take away all the profits of the business. The members of the company disclaim all intention of creating a monopoly!!

MADAM PORTER'S COUGH BALSAM is one of the best remedies for COughs and Colds, Successfully used over fifty years.

SOME PARADOXES.

Every yachtsman knows that a ship can sail faster than the wind; that is to say if the wind is blowing ten knots an hour, a ship may be making twelve or fifteen knots an hour. Now, it is obvious that if the ship is sailing straight before the wind it cannot, at the utmost, travel faster than the wind itself is blowing—as a matter of fact, it will travel much more slowly. If, on the other hand, the ship is sailing at an angle with the wind, it seems at first sight that the wind must act with less effect than before, and the ship in consequence sail more slowly still. But as a matter of fact the ship not only sails more quickly than before, but more quickly than the wind itself is blowing. This is a paradox which few, even of those who are well acquainted by experience with the fact, have found themselves able to explain.

Let us consider the difficulty in the light of the following experiment: Place a ball at one side of a billiard table, and, with the long cue held lengthwise from end to end of the table, push the ball across the cloth. The cue here represents the wind, and the ball the ship sailing directly before it; only, as there is here no waste of energy, which in the case of the wind and ship is very great, the ball of course travels at the same rate as the cue—evidently it cannot possibly travel faster. Now, suppose a groove to be cut diagonally across the table, from one corner pocket to the other, in which the ball may roll. If the ball be now placed at one end of the groove, and the cue held horizontally and moved forward as before the ball will travel along the groove (and along the cue) in the same time as the cue takes to move across the table. This is the case of the ship sailing at an angle with the direction of the wind. The groove is considerably longer than the width of the table, more than double as long, in fact. The ball, therefore, travels much faster than the cue which impels it, since it covers more than double the distance in the same time. It is in precisely the same manner that a tacking ship is enabled to sail faster than the wind.

The foregoing mysteries of motion bring to mind the famous paradox of Zeno, by which he sought to prove that all motion is impossible. "A body," thus argued the ingenious philosopher, "must move either in the place where it is, or in the place where it is not. Now, a body in the place where it is is stationary, and cannot be in motion; nor, obviously, can it be in motion in the place where it is not. Therefore, it cannot move at all." It was of this paradox it was said, *Solvitur ambulando*—"It is solved by walking" A more practical solution could hardly be required.

Another paradox familiar to the Greeks—that of Achilles and the tortoise—is well known. Achilles (the swift-footed) allows the tortoise a one hundred yards' start, and runs ten yards while the tortoise runs one. Now, when Achilles has run one hundred yards the tortoise has run ten yards, and is therefore still that distance ahead. When Achilles has run those ten yards, the tortoise has run one yard. When Achilles has run one yard, the tortoise has run one-tenth of a yard. And when Achilles has run the one-tenth of a yard the tortoise has run one-hundredth. It is only necessary to continue the same process of reasoning to prove that Achilles can never overtake the tortoise.

A much better paradox, though somewhat of the same kind, runs as follows: "A man, who owes a shilling, proceeds to pay it at the rate of sixpence the first day, threepence the next day, three halfpence the next, three farthings the next, and so on—paying each day half the amount he paid the day before. Supposing him to be furnished with counters of small value, so as to be able readily to pay fractions of a penny, how long would it take him to pay the shilling?" The answer is, that he would never pay it. It is true that he will pay eleven-pence-farthing in four days. But the remaining three farthings he can never pay.

This paradox varies from the preceding in one important particular, and deserves to be called a better paradox for this reason, that we know that Achilles, in spite of all reasoning, will certainly overtake the tortoise. But it is mathematically demonstrable that the debtor, under such circumstances, can never pay his shilling, even though he should be endued, like Tithonus, with the gift of immortality.

The following is a really excellent paradox: "A train starts daily from San Francisco to New York, and one daily from New York to San Francisco, the journey lasting seven days. How many trains will a traveler meet in journeying from San Francisco to New York?"

It appears obvious at the first glance that the traveler must meet seven trains, and this is the answer which will be given by nine people out of ten to whom the question is new. The fact is overlooked that every day during the journey a fresh train is starting from the other end, while there are seven on the way to begin with. The traveler will therefore meet not seven trains, but fourteen.—[Temple Bar.

AN UNPUBLISHED AND UNRECORDED RECORD.

"Really, how well you look! You are much stouter and look ten years younger than when I saw you a few years ago. Then I did not think you were long for this world." "No," my friend replied, "four years ago I little expected to be in the land of the living at this time. It had for many years seemed unavoidable that I should have a sick spell in the latter part of January. So regularly had this been the case that my family looked for it. Four years ago an attack of pneumonia in January was followed in February by an attack of neuralgia of the heart. So violent and sudden was the attack that, although within forty rods of my house, I was unable to reach it, and was carried into a house near where I had been standing. I soon rallied and was carried home. This was succeeded by two lighter attacks. After recovering so I could be about, I was taken down with three successive attacks of renal calculi. Recovering from these, I was prostrated by a long siege of diarrhœa, from which the attending physician had little hope of my recovery. I had little strength left; little vitality; recuperative powers seemed gone; felt completely prostrated. No life, no ambition, no power. I then commenced the Home Treatment. In a few weeks I was able to try work again, although quite feeble, and not able to endure fatigue or much labor. I resorted to the Compound Oxygen more regularly, and to my surprise all the old bad feelings gradually disappeared. Life assumed a brighter aspect. Strength and the elasticity of youth in a great measure returned. And now, though of threescore and four years, I feel younger, brighter, and more active than I did twenty years ago. To Compound Oxygen I give all the credit; and I would recommend all chronically afflicted to try it. Tell all such for me that it will be greatly to their interest if they will call at the office of Drs. Starkey & Palen, 1,529 Arch Street, Philadelphia, Pa., and get their advice upon their special cases, which is given free."

A volume of two hundred pages on "Compound Oxygen—Its Mode of Action and Results," will be mailed free to all on receipt of address.

Paine's Celery Compound

For The Nervous The Debilitated The Aged

CURES Nervous Prostration, Nervous Headache, Neuralgia, Nervous Weakness, Stomach and Liver Diseases, and all affections of the Kidneys.

AS A NERVE TONIC, It Strengthens and Quiets the Nerves.

AS AN ALTERATIVE, It Purifies and Enriches the Blood.

AS A LAXATIVE, It acts mildly, but surely, on the Bowels.

AS A DIURETIC, It Regulates the Kidneys and Cures their Diseases.

Recommended by professional and business men. Price $1.00. Sold by druggists. Send for circulars.

WELLS, RICHARDSON & CO., Proprietors,
BURLINGTON, VT.

"Used Up,"

"Tired Out," "No Energy," and similar expressions, whenever heard, indicate a lack of vital force, which, if not remedied in time, may lead to complete physical and nervous prostration. **Ayer's Sarsaparilla** is the best medicine to vitalize the blood, build up the tissues, and **make the weak strong.**

"For nearly three months I was confined to the house. One of the most celebrated physicians of Philadelphia failed to discover the cause of my trouble or afford relief. I continued in a bad way until about a month ago when I began to take Ayer's Sarsaparilla. It acted like a charm. I have gained flesh and strength and feel ever so much better. Shall continue using the Sarsaparilla until completely cured."—John V. Craven, Salem, N. J.

"I find Ayer's Sarsaparilla to be an admirable remedy for the cure of blood diseases. I prescribe it, and it does the work every time."—E. L. Pater, M. D., Manhattan, Kansas.

Be sure and ask for

Ayer's Sarsaparilla.

PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass.

Price $1; six bottles, $5. Worth $5 a bottle.

FOR MEN AND BOYS.

These goods are perfect fitting and unexcelled for beauty of finish and elegance of style.

Unrivaled for cheapness, as the reversible principle makes one collar equal to two.

Both standing and turn-down collars in all desirable sizes and styles.

Sample collar and pair of cuffs sent on receipt of six cents. (Name size.) Illustrated catalogue free.

Ten Collars, or five pairs of Cuffs, sold at stores for 25 cents.

REVERSIBLE COLLAR CO.,
27 Kilby Street, Boston, Mass.

FARMVILLE LITHIA WATER.

SPRINGS, FARMVILLE, VIRGINIA.

NATURAL, PURE, WITHOUT TASTE OR ODOR.

Will cure Rheumatism, Rheumatic Gout, Incipient Bright's Disease, Dyspepsia, all diseases of Uric Acid Diathesis. All Druggists. Send for pamphlet, 293 Broadway.

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LIEBIG COMPANY'S

EXTRACT OF MEAT

and insist upon no other being substituted for it

N. B.—Genuine only with fac simile of Baron Liebig's signature in BLUE INK across label.

Sold by Storekeepers, Grocers, and Druggists.

You are Cautioned

against buying Wire Mats unless our name is stamped on the frame. Weak imitations are in the market, and unscrupulous persons are infringing our patents. We shall begin vigorous litigation, and as the law makes the seller and user equally liable with the manufacturer, see that you buy the original and only Mat possessing every point of merit. Double woven fabric. Two mats in one. Elastic as a series of coil springs, and the only Mat with scraping ribs at right angles with the direction walk.

HARTMAN STEEL CO., Limited,
BEAVER FALLS, PA.

0 Congress St., Boston; 118 Chambers St., New York; 107 Dearborn St., Chicago.

A GRAND GIFT To introduce our wonderful Self-operating Washing Machine we will GIVE ONE to an agent in every town. Best in the World. No labor or rubbing. SEND FOR TERMS to the National Co., 19 Day St., N. Y.

What Scott's Emulsion Has Done

Over 25 Pounds Gain in 10 Weeks. Experience of a Prominent Citizen

THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE.
SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased.

C. R. BENNETT.

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DURKEE'S SALAD DRESSING

UNEQUALLED FOR EXCELLENCE

DURKEE'S SELECT SPICES & MUSTARD.

A little higher in price, but of unrivalled quality.

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MENEELY & COMPANY, WEST TROY, N. Y. BELLS for Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
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CLINTON H. MENEELY BELL COMPANY
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Manufacture the finest grade of
CHURCH, CHIME, AND PEAL BELLS.

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Finest Grade of Bells.
CHIMES AND PEALS FOR CHURCHES, &c.
Send for Price and Catalogue. Address
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BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity strength, and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight alum or phosphate powders. *Sold only in cans.* ROYAL BAKING POWDER COMPANY, 106 Wall St., N. Y.

OFFICE OF THE

ATLANTIC

Mutual Insurance Company,

NEW YORK, January 24, 1888.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1887.

Premiums on Marine Risks from 1st January, 1887, to 31st December, 1887		$3,642,969 09
Premiums on Policies not marked off 1st January, 1887		1,417,600 13
Total Marine Premiums		$5,060,569 22
Premiums marked off from 1st January, 1887, to 31st December, 1887		$3,672,331 21
Losses paid during the same period	$1,590,468 95	
Returns of Premiums and Expenses	$788,846 38	
The Company has the following Assets, viz.:		
United States and State of New York Stock, City, Bank, and other Stocks		$8,622,565 00
Loans secured by Stocks and otherwise		1,559,100 00
Real Estate and Claims due the Company, estimated at		474,439 88
Premium Notes and Bills Receivable		1,362,986 07
Cash in Bank		218,192 40
Amount		$12,237,283 35

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof or their legal representatives on and after Tuesday, the Seventh of February next.

The outstanding certificates of the issue of 1883 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Seventh of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and canceled.

A dividend of forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1887, for which certificates will be issued on and after Tuesday, the First of May next.

By order of the Board,

J. H. CHAPMAN, Secretary.

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J. D. JONES,	CHARLES P. BURDETT
W. H. H. MOORE,	HENRY E. HAWLEY,
A. A. RAVEN,	CHARLESH. MARSHALL,
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You can, by ten weeks' study, master either of these languages sufficiently for every-day and business conversation, by DR. RICH S. ROSENTHAL'S celebrated MEISTERSCHAFT SYSTEM. Terms $5.00 for books of each language, with privilege of answers to all questions, and correction of exercises. Sample copy, Part 1., 25 cents. Liberal terms to teachers.

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All best forms of life insurance at LOWEST CASH RATES.

INDEFEASIBLE. No cause or manner of death excepted from payment after two years.

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Paid-up Term Insurance, Paid-up Policy, or Cash Surrender Value.

Amounts payable stated on each Policy.

WORLD-WIDE. You don't have to carry an atlas under one arm and a calendar under the other to know whether you are insured under one of The Travelers's Life Policies at any given time or place.

Has Paid Policy-Holders, $14,500,000.

THE TRAVELERS'S RESOURCES are sufficient to pay AT ONCE the most enormous mass of claims that even great railroad and steamboat accidents can bring upon it. PAYS ALL CLAIMS, without discount, immediately upon receipt of satisfactory proofs. MOST LIBERAL NON-FORFEITURE provisions in all its policies. FULL PRINCIPAL SUM paid for loss of hands, feet, hand and foot, or sight, by accident; ONE-THIRD same for loss of single hand or foot.

Ten Millions of Assets, Two Millions of Surplus.

JAMES G BATTERSON, PRESIDENT. RODNEY DENNIS, SECRETARY. JOHN E. MORRIS, ASSISTANT SEC'Y.

Connecticut General Life Insurance Company.

23d ANNUAL STATEMENT,

JANUARY 1st, 1888

(Condensed.)

Receipts in Year 1887,	$296,061 08
Disbursements "	204,412 98
Assets, Jan'y 1st, 1888,	$1,716,606 23
Liabilities, " "	1,296,365 36
Surplus to Policy Holders by Conn. and Mass. Standard,	$420,240 87

Of which $181,001.44 is a special reserve due to Savings Endowment policies.

T. W. RUSSELL, Pres't.

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SILKS.

James McCreery & Co

Are now exhibiting their importations of Novelties for the Spring Season, in Plain and Fancy Dress Silks.

BROADWAY AND ELEVENTH ST.,

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INDIA PONGEES and CORAHS.

New, Choice, and desirable colorings, both plain and printed, in these celebrated fabrics, which are unsurpassed for BEAUTY of TEXTURE, DURABILITY, and WEAR.

NOVELTIES.

SPRING WOOLENS.

Ladies' Plain & Colored Cloths,

New and Beautiful Shades.

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FANCY SUITINGS,

New Mixtures for Spring Wear.

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R. H. MACY & CO.

14th ST., SIXTH AVE., and 13th ST., NEW YORK.

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AN IMMENSE STOCK OF LADIES' AND CHILDREN'S

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ALL OUR OWN MANUFACTURE, AT THE LOWEST PRICES IN THE COUNTRY.

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Unlaundried Shirt, at 74c.,

HAS NO EQUAL. MADE IN OUR OWN WORKROOMS, BOSOMS OF CAREFULLY SELECTED LINEN, AND BUTTONHOLES HAND-MADE.

LAUNDRIED, 86c.

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Silks, Satins, Plushes,

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AT PRICES BELOW ALL COMPETITION.

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